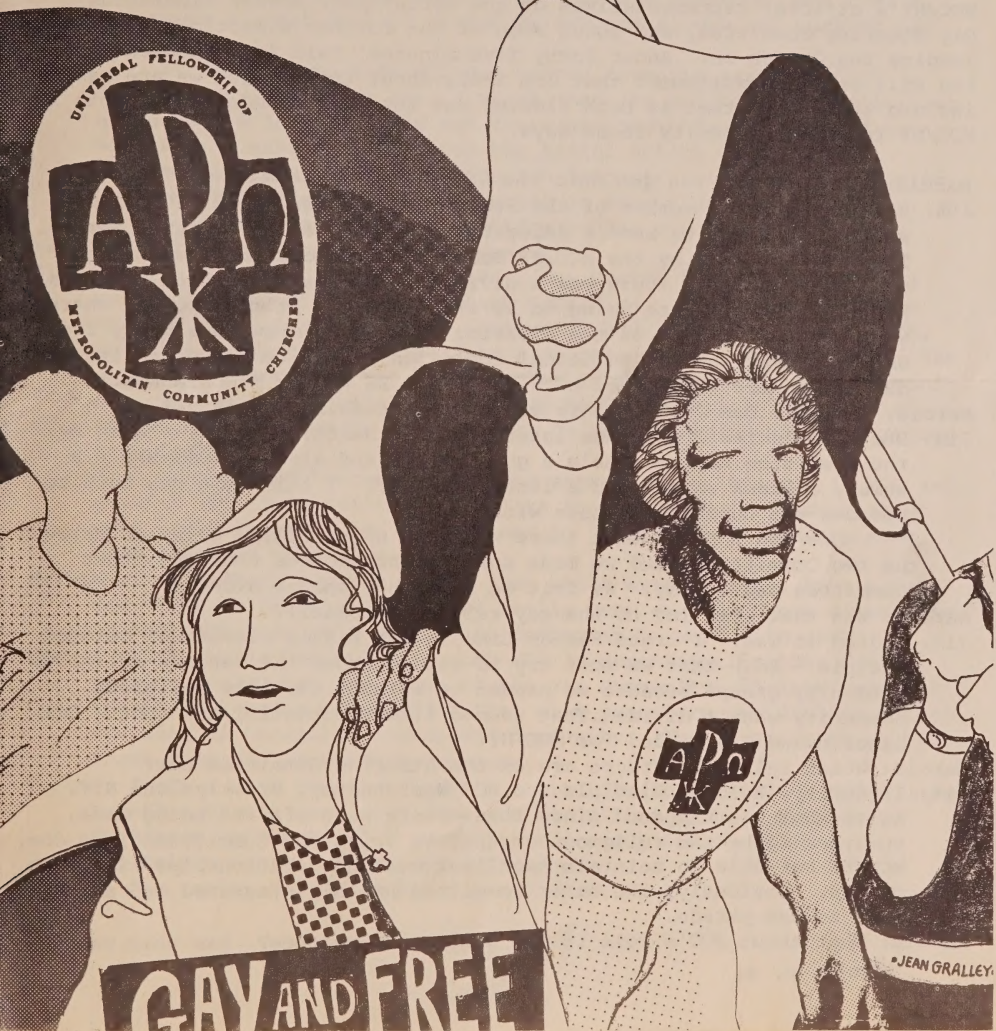


the MUSTARD SEED

Vol 2 No 6
June 1976

*If ye have faith as a
grain of mustard seed...
nothing shall be impossible unto you*

Matthew 17:20



MCC/NY: CHRISTOPHER ST. LIBERATION DAY AND BEYOND

Marcia L. Geyer

On May 28, I interviewed Jim Jarman for The Mustard Seed about the social action outreach he has been very much at the center of as one of MCC/NY's official representatives on the Christopher Street Liberation Day Steering Committee, and about some of the further directions this is leading the Church in. About forty five minutes' talk is condensed below. You will see the excitement that Jim feels about the bridges we are building and the energy that is both flowing out into the community and into MCC/NY from the community these days.

Marcia: Jim, how did you get onto the CSLD Steering Committee?

Jim: Back in March, a member of the Steering Committee asked me if MCC/NY would be willing to send a delegate to be elected as a voting member. This was approved by the MCC/NY Board of Directors and I was sent.

We found that there was a division. Another Committee had been formed and there were going to be two parades. At this point, there were about 12 people on the Steering Committee, drawn basically from GAA New York, the Gay Political Coalition, Identity House and individuals who were very involved. There are 26 voting members now.

Marcia: When did Dee Jackson join you on the Steering Committee?

Jim: Dee was elected 3 meetings later, in late March. She was chosen by the Committee because she's a good worker and also because she's a woman, a black woman, and a lesbian mother. I think she has much to broaden the Committee's base with.

Dee and I found that there was some name calling going on between the two Committees, and we made some efforts to see what the other Committee had to say. We felt we shouldn't choose sides.

Marcia: Was that what led to the gay religious council?

Jim: Indeed it was! I urged Pastor Lincoln and Bishop Clement [of Beloved Disciple - Ed] that we must try to get together the various religious community groups because we needed to be sure that the religious community wasn't divided. That seemed like a potential hot spot. Gil Lincoln and I attended for MCC/NY.

Marcia: Which religious groups are on the Steering Committee now?

Jim: Integrity, Beloved Disciple and MCC Westchester, Brooklyn and N.Y. As to what has happened since then, there were efforts being made, spearheaded by the religious groups, to bring the Committees into one. MCC/NY was able to maintain excellent working relationships with both groups. Obviously, the other Committee has disintegrated and now there will be one parade.

Marcia: What about MCC's role in the Steering Committee? Has this year's
(Con't. p. 3)

MCC/NY: CHRISTOPHER ST. LIBERATION DAY AND BEYOND, CONT.

planning been carried out more in a spirit of harmony?

Jim: It's a hard question to compare the level of screaming! What the religious groups, speaking basically with one voice, have brought to the Committee is a sense of being open to different points of view. It's reflected best in the choice of speakers and Grand Marshalls. The religious block has helped temper the situation a great deal. At the beginning, some resented the Church's presence, and that's undergone a great deal of change by rubbing elbows and working and sharing.

It seems to me that MCC has gained from its participation in CSLD in many ways. It has, I think, had its political consciousness awakened. A lot of people out there are beginning to respond to what MCC is saying. And since the Social Action Committee got started, we have participated in two demonstrations. We're showing the community that MCC is interested in more than just talking... in getting itself out there, in putting bodies out there.

Marcia: So it's an interactive process.

Jim: The whole concept is interactive. The Church first took official action in support of the Steering Committee. It has broadened in the demonstrations, and from them we've had people come to church, and they've seen that we're into a social gospel. Now the Board has approved joining NYSCGO, the New York State Coalition of Gay Organizations, and we're rejoining the Gay Media Coalition. I spoke once at GAA, and now GAA is talking with us about helping with our prison ministry.

Some of the "street gays" have expressed an interest in MCC and several are now attending. I'd like to see us begin talking about what small steps we can take to say to "street gays" someone does care, someone does love you.

Marcia: I think your reports to us, just about every Sunday, have mobilized those in the Church who are really very open to these directions, at the same time that people are coming in to work with us.

Jim: I think what's happening is that MCC is demonstrating that God is calling, using men and women of the gay community, to initiate and spearhead a major reformation that will transform our world's understanding of Christian church and community. That's going to be my theme song for many months to come.

Marcia: I agree with you that there's a vitality in our church and a life together that's rare, and seems to be calling us back to what I interpret as the kind of community the early church had.

Jim: The Koinia concept of the early church.

Marcia: Jim, we've got to stop here, and thank you!

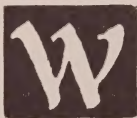
FIRST REPORT ON THE COUNCIL OF GAY RELIGIOUS GROUPS

Rev. Gil Lincoln

It was on Saturday, March 20, 1976 that representatives of the religious organizations of gay New York met at Church of the Beloved Disciple. We were drawn together by a need and a desire to cooperate in hopes of bringing together the two groups then in conflict over plans for the Christopher Street Liberation Day Parade. At Bishop Robert Clement's rectory were representatives of MCC/NY, MCC/Brooklyn, MCC/Hispana, Congregation Beth Simchat Torah, Dignity and Integrity. Since that time representation of MCC/Westchester and Lutherans Concerned for Gay People has been added.

From the first it was clear to us that though our immediate concern was with Lesbian and Gay Pride Week and the CSLD Parade, we had all long felt a desire to be together in fellowship, working in concert, as committed religious people reaching out to the women and men of gay New York. We shared a sense that the religious institutions had a special role to play in bringing to larger life that "Gay Community" which often seems more talked about than tangible. We felt we represented a very significant part of the range of options open to people who want to enrich their gay life, to explore together the depths and heights of individual and group life.

What is emerging is a wonderful sense of unity and fellowship among the leadership, the representatives and the official structures of the many religious groups of gays and lesbians. We are achieving a togetherness which is impervious to the outdated and stupid divisiveness of the past. It is a togetherness which is already making more effective the personal commitments and hopes and participation of individual members of each group, a togetherness which is focussing and enlarging our religious impact on this city and making more meaningful our cooperation with social, political and service groups in the non-religious segment of the gay community.



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(212) 675-0143

Open discussions every Tuesday at 8:30 p.m. \$2 donation

Women's Discussion Group meets Wed. at 8:30 p.m. \$2 donation

June 15: Jean O'Leary, Delegate, will talk about the Gay platform at the Democratic National Convention.

June 26: WSDG and GAA cosponsor a Gay Pride Dance

SOCIAL ACTION IN ACTION

Bob Mehl

Metropolitan Community Church of New York, in an attempt to minister to the whole person, has established a Social Action Committee to meet the needs of pressing Gay Rights issues. The Committee consists of people of virtually every political stripe who share a common concern for the welfare of their gay sisters and brothers. This concern leads us to various projects, but one of prime interest right now is the 1976 Democratic National Convention being held next month here in New York.

Social Action is currently involved with bringing pressure to bear on the Democratic Platform Committee, which is the group with the authority to place a Gay Rights plank in the party platform. This pressure is taking the form of letters to all of the New York City delegates urging support, and personal visits to those most likely to respond to direct confrontation. There is much hope of positive results.

The honors for high point of our planned convention activity must go to the hospitality room. As a point of information, it is customary for special interest groups to present their position to delegates in a congenial atmosphere. To that end, MCC/NY will make available to delegates on July 11, 1976 a hospitality room at the New York Hilton Hotel. The room will be staffed by members of our ministerial staff and Social Action Committee members. It will contain displays relating our areas of Christian outreach, informational pamphlets and a publications table. Refreshments will be served. To our knowledge, this is the first time any predominantly gay group has placed itself squarely in the midst of a national political convention. We hope this is just the beginning.

On July 11 others of us will be joining the major demonstration urging Gay Civil Rights and Sodomy Repeal. We hope to see you there. In the meantime, we ask for your prayers and, if possible, your support in practicing the Christianity we profess.

The Social Action Committee meets on Tuesday nights at 6:30 at the Church. Join us!

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NOTES FROM THE BOARD

Chet Snow

Since Easter the Board of Directors has met seven times in open and special session. Discussions have focused on five major topics: church ministries, finances, administration, staff concerns and Lesbian/Gay Pride Week.

MINISTRIES: Emphasis was put on planning coordination among the 5 MCC churches and study groups in the New York area, and with other gay religious groups in NYC. MCC/NY helped form an interfaith gay religious council recently. Within MCC/NY, Danny Ventrelli and Hugh Bruce were appointed to head the Mens' Prison Ministry. This ministry needs funds and volunteers to remain effective and grow.

FINANCES: MCC/NY is still not meeting the weekly budget voted by the congregation, as weekly pledges remain inadequate. The Board discussed ways to raise consciousness on giving. Mindful that by autumn our goal is to pay a full-time pastor's salary, the Board voted to increase Rev. Lincoln's salary, starting July 1, from \$100 to \$125 per week.

STAFF: A joint Board/Staff meeting was held with the Rev. Troy Perry. The new Intern-Minister(Exhorter) guidelines were completed. They are available in the office. Similar guidelines for Deacon-candidates were discussed, but not yet completed. Those Exhorters up for yearly review were interviewed. Nominations for additional Exhorters and Deacons are expected in June.

ADMINISTRATION: Our major present concern is office equipment. Both the electric typewriter and mimeo machine must be replaced immediately, at a cost of about \$1000, which we do not have. Any suggestions or leads are welcome. The Board approved a standardized Sunday Bulletin cover starting June 20.

LESBIAN/GAY PRIDE WEEK: Jim Jarman and Dee Jackson, our delegates on the Christopher Street Liberation Day Steering Committee have done an incredible job. As a result, MCC will play a leading role in the June 27 parade, with Troy Perry as a Grand Marshall. Troy Perry will preach at MCC/NY that evening. We will also have a literature booth in Sheridan Square in cooperation with the Gay Religious Council and a booth in Central Park. Julie Russell is heading the committee planning MCC/NY's activities during Lesbian/Gay Pride Week, including a congregational dinner and a memorial service for victims of anti-gay prejudice.

Our June Board meetings are the 3rd, 8th and 17th at 7 P.M. All are welcome to attend!

JUNE/JULY CALENDAR

METROPOLITAN COMMUNITY CHURCH OF NEW YORK, 201 W. 13TH ST. AT 7TH AVE.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	JUNE 14 Conversational Spanish (closed)	15 Women's Rap: "Gay on the Job" 7:30pm Social Action Committee 6:30pm	16 Women's Basketball 6:30 Christian Education 6:30 Alcoholics Together 7:30 Mid-Week Service 8:00	17 Men's Rap: "Services for Gays in NY" 7:30 Third World Women's Rap 7:30 Board Mtg 7:00	18 MCC Bowling 8:00pm	19
	21 Conversational Spanish (closed) LESBIAN/GAY PRIDE WEEK BEGINS	22 Women's Rap: Love Feast (bring food for 4) 7:30pm Social Action Committee 6:30pm	23 Women's Basketball 6:30 Christian Education 6:30 Alcoholics Together 7:30 MEMORIAL SUNG EUCHARIST 8:00	24 DINNER IN CELEBRATION OF GAY LOVE 7:30	25 MCC Bowling 8:00pm	26
27 GAY PRIDE MARCH Meet to pray 11 am, Christopher St. March at noon Rev. Troy Perry 7pm	28 Conversational Spanish (closed)	29 Women's Rap: Party 7:30pm Social Action Committee 6:30pm	30 Women's Basketball 6:30 Christian Education 6:30 Alcoholics Together 7:30 Mid-Week Service 8:00	JULY 1 Men's Rap: to be announced 7:30 Third World Women's Rap 7:30 Board Mtg 7:00	2 MCC Bowling 8:00pm	3
4	5 Conversational Spanish (closed)	6 Women's Rap: to be announced 7:30pm Social Action Committee 6:30pm Board Mtg. 7pm	7 Women's Basketball 6:30 Christian Education 6:30 Alcoholics Together 7:30 Mid-Week Service 8:00	8 Men's Rap: to be announced 7:30 Third World Women's Rap 7:30	9 MCC Bowling 8:00pm	10
11	12 Conversational Spanish (closed)	13 Women's Rap: to be announced 7:30pm Social Action Committee 6:30pm	14 Women's Basketball 6:30 Christian Education 6:30 Alcoholics Together 7:30 Mid-Week Service 8:00	15 Men's Rap: to be announced 7:30 Third World Women's Rap 7:30 Board Mtg 7:00	16 MCC Bowling 8:00pm	17

MCC/NY: WHAT WE'RE ALL ABOUT

Warren Smith

MCC/NY recently celebrated its fourth anniversary of serving the gay society of metropolitan New York. During that time, we've taken a lot of steps forward - yet we have many more to go! From a handful of less than twenty-five people meeting once a week, we now have a membership of well over one hundred, a regular attendance on Sunday evening of over 150! In addition to MCC/NY, there is now MCC/Hispana, MCC/Brooklyn, a study group in Asbury Park, N.J. and a study group in White Plains, N.Y. MCC/Hartford, Conn. was established as a mission under MCC/NY's guidance. In addition, we have a prison ministry to both men and women at Riker's Island.

MCC/NY's Sunday evening service, though our largest event of the week, is only a very small part of what MCC is all about. On a regular weekly basis, Monday is the only night that doesn't have a planned event. During the rest of the week, we have rap groups for men and for women, and a Third World women's rap group, Alcoholics Together programs, Mid-Week Prayer Service, Christian Education studies, bowling, choir practice, Sunday School and Enquirer's Class for prospective members and Friends of MCC, as well as committees like the Social Action Committee. You'll find them all listed on the Mustard Seed calendar, p.7.

In addition to these, MCC has a host of other programs going on which many people may not know about - may never have to use. But should the time come when you do, it's nice to know what programs are available.

For instance, our office is open each weekday from 10:30 AM to 5:00 PM. In the course of the day, people are given referrals though the office on where to go for low cost housing, employment, medical aid. Counselling can also be arranged with members of the ministerial staff, and alcoholism counselling is available. Thanks to the generosity of our members and friends, we have a "deacon's closet" which can supply some food and clothing needs to help some folks over troubled times.

When MCC/New Orleans was burnt out a few years ago, and a number of our brothers and sisters were killed and badly burnt, we went to their aid by donating blood to the American Red Cross. Since that time, we've been able to keep a blood program going here in New York for our own members. Red Cross has agreed to recognize our relationships, and thus is willing to give free blood to any donor or donor's spouse. If enough donors give (varies with our membership) our entire congregation will be covered!

When folks arrive in New York from out of town, or when we travel to other towns and cities, MCC again is a big help. At church services, you've got an opportunity to meet other brothers and sisters, learn from local people where to go for fair treatment, (can't p. 9)

MCC/NY: WHAT WE'RE ALL ABOUT, CONT.

employment, housing and the various types of social entertainment which we may each prefer.

Here in New York, we've got "Zion Families" - groups of six or eight women and men (some have children also) who meet in a member's home for supper and rap each month. Here, in small groups, members learn about each other - names become people, folks develop a new family whom they can turn to to share good time, problem times and all of the other situations which families share.

While we've come a long way, there is still much to be done; there are still many people who need to learn and know of MCC. But one thing we all need to remember is that regardless of how many programs are set up, if Y O U are interested enough to participate and contribute, then and only then will MCC mean anything to you.

COMING OUT QUOTES

compiled by Marge Ragona

Daniel Attas: "I've been out exactly three years this month. It will be my third parade on June 27th. I have a love in my life and God's love in my soul. Proud? I'm ecstatic! I wish it had happened earlier. I pray for my parents, that they will continue to understand and share my joy and for my "friends" who are not so kind as to value me for what I am, not for their homophobia. I pray also for those brothers and sisters who are still afraid to come out. I learned that the sky doesn't fall, the earth doesn't tremble. And most of all, God does truly love me for my gayness. I love Him for making me gay."

Naine Parrish: "For me it was the biggest release of energy, all that self-hatred, frustration and confusion that ate at my gut and accumulated over many years. Self-acceptance was the first thing, of course. And with my consciousness so clearly raised, I left my home to find my roots. I like myself, and that's the key. I write perceptibly better, I'm gathering friends I love around me, my sexuality is reaching out in a fulfilling way, and there is such a surge of creative energy. It reminds me of Freud's schism that sexuality is at the root of one's behavior."

(Continued on page 10)

HELP WANTED

MCC/NY is incurring extraordinarily high expenses in June and July in support of Lesbian and Gay Pride Week and the Democratic National Convention. We also face rising costs to support our ongoing programs for you in so many areas. Whatever you can afford to give, please do, both as special donations through The Mustard Seed (use the mail back card on the back cover) and in the Sunday offering.

"I WAS IMPRISONED AND YOU CAME TO SEE ME"

Danny Ventrelli

In the March Mustard Seed you were told about what MCC/NY is doing in the prisons. I would like to tell you some more. Dee Jackson has gotten into the Women's House of Detention at Rikers Island to do counselling. She's still working on getting access to the Chapel for services. Dee is working actively with several groups of former inmates. The Rev. Jay Neely has relocated and soon Bob Molle will be leaving. We will be very sorry to lose him!

The men's prison ministry continues to work in the Adolescent Center at Rikers Island and we expect in a few months to begin work in the adult male Center. We're holding services and doing counselling every Sunday. Several members of the prison ministry staff are corresponding with inmates in federal and state prisons.

Now I come to the hard part: money. We need funds. We had to repair the piano in the Adolescent Center Chapel (about \$35.) We need about \$50 for new hymn books because the ones we're using are on loan. We also need money for transportation outside New York City.

Are you interested in helping this ministry? You can make a donation designated for the prison ministry on the mail-back card on the back cover of this Mustard Seed. Thank you, and may God walk with you.

COMING OUT QUOTES, CONT.

Mary Stevens: "I'd guess you'd call me a square, but I believe in motherhood. Being denied a child is just as serious as going to jail, yet being "out" as a lesbian mother leads to oppression. Some lesbians I meet get turned off when I mention the fact that I have a child. Some gay women just seem to have very mixed feelings towards children. Recently an organization was mentioned: Dykes and Tykes. I think it's wonderful! It has real potential in helping gay mothers stand up and express themselves."

Jerry Cunningham: "After self-acceptance, I learned to re-deal with the stereotypical ideas and attitudes everyone has towards "fags." Blacks have head trips they carry on with each other. If you're black and you like someone white or you're white and looking for someone black, there's a problem. How each one deals with it makes quite a difference. Also, blacks have this "protective" barrier around them: retaliate before you get hurt. They think it's going to help themselves. No dice. It's just going to take a very long time."

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-Mary Baker Eddy



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THE METROPOLITAN COMMUNITY CHURCH OF NEW YORK

LOCATION: SEVENTH AVE AT 13TH STREET

SERVICES: SUNDAY 7 PM AND WEDNESDAY 8 PM

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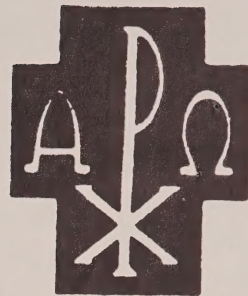
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201 West 13th Street at Seventh Ave.
691-7428

LESBIAN AND GAY PRIDE WEEK SCHEDULE

Tuesday, June 22
7:30 p.m.

WOMEN'S LOVE FEAST - A communal candlelight supper sponsored by the Women's Rap Group of MCC/NY. All women are welcome. Bring a dish or desert for 4. \$1 donation (optional).

Wednesday, June 23
8:00 p.m.

MEMORIAL SUNG EUCHARIST SERVICE for the victims who have suffered emotional and physical damage and those who have given their lives in the fight for Gay Civil Rights. The service will be followed by a Fellowship Hour.

Thursday, June 24
7:00 p.m.

DINNER IN CELEBRATION OF GAY LOVE - A dinner and social. For reservations: MCC'ers contact Ellen Pollack; new friends call the MCC office, 691-7428. Plan to bring a dish for 4 or contribute \$2 toward cost of food.

All events Tuesday, Wednesday and Thursday, and Sunday Service, are at MCC/NY, 201 West 13th Street. During the week, use side entrance on 13th Street.

Sunday, June 27

CHRISTOPHER STREET LIBERATION DAY PARADE. THE REV. TROY PERRY, FOUNDER OF THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, WILL BE A GRAND MARSHALL.

11 a.m.

Meet for prayer at Sheridan Square

12 noon

March from Christopher Street at Sheridan Square up Sixth Avenue to Central Park. LOOK FOR THE MCC BANNER - MARCH WITH US. LOOK FOR THE MCC BOOTH IN CENTRAL PARK.

7 p.m.

THE REV. TROY PERRY PREACHES AT SUNDAY WORSHIP SERVICE 201 W. 13th Street. Coffee Hour after service.

CSLD '76 "TOP TEN" EXHIBITION AT MCC/NY

The winning design and nine other entries in the official Christopher Street Liberation Day Steering Committee's Competition for the official CSLD '76 commemorative button will be on display at MCC's events on Wednesday and Thursday, June 23-24 and on Gay Pride Sunday. Come and look at your community's symbols of gay pride.

Stonewall Democratic Club

P.O. Box 39495

Los Angeles, CA. 90039

July 17, 1980

Dear Friend:

We are writing to ask your financial support on a matter of some urgency to the lesbian and gay community. Your generosity, as well as that of other members of our community, is essential to assure that all of the lesbian and gay members of the California Delegation to the Democratic National Convention will be able to attend and fully participate in the Convention, which is being held in New York City from August 11 through August 14.

Some time ago, we asked your support on behalf of "Destination New York" in helping to elect open lesbian and gay delegates to the Democratic National Convention. We are happy to inform you that, largely as a result of your efforts, the California Delegation to the Convention includes thirty-one open lesbians and gay men, including the following persons from the Los Angeles area:

Sheldon Andelson
Jeanne Cordova
Richard Kaplan
Jerry Krieger
Lupe Munoz
Jeanne O'Leary
Garry Shay
Allen Shores
Steve Smith
Tony Stewart
Clayton Wells
Steve Weltman
Gayle Wilson

Some of our representatives to the Convention will be able to afford the expense involved. For others, however, the \$1,200 estimated per person cost of air fare to New York City, hotel accommodations, meals and other necessities is an impossible financial burden. Should some of these persons not receive financial assistance, their very attendance at the Convention will be jeopardized. This would be extremely detrimental to the community, which stands to derive great benefit from a lesbian and gay presence at the Convention which is as large and visible as possible.

Already, our community's efforts to attain a lesbian and gay voice in the Convention process has achieved tangible results. The Platform Committee, on which Sheldon Andelson and Bill Kraus of San Francisco both served, included in the proposed 1980

Democratic Party Platform, for the first time in history, a plank which advocates actions to protect persons from discrimination based upon sexual orientation. Steve Weltman and Jo Daly, of San Francisco, who represent our community on the Rules Committee, succeeded in having sections of the Democratic Party Charter amended to prohibit discrimination based upon sexual orientation in Democratic Party affairs. While these achievements merit our appreciation, there is much work that must be done at the convention itself, work which can be more easily accomplished if all of our delegation can be present to fully participate.

Therefore, we urge you to contribute to this worthwhile cause as generously as possible.

Please make your check payable to "Stonewall Democratic Club" and mark it "Convention Delegation". For your convenience, a return envelope is enclosed; and a coupon is attached to this letter. Your assistance will be more than appreciated by both our delegation and our community which stands to benefit handsomely from this effort.

Sincerely,

Rick Saslaw

Rick Saslaw, President
Stonewall Democratic Club

Jeanne Cordova

Jeanne Cordova, Co-Chair
Destination New York

Contribution to Lesbian and Gay Delegation:

Enclosed is my check for \$ _____. I would like to make a contribution to send our delegation to New York.

[Optional]

Name: _____

Address: _____

[] I would like a report of the activities of our delegation in New York mailed to me at the above address upon their return in September.

Send to:

Stonewall Democratic Club
P.O. Box 39495
Los Angeles, CA 90039

casts and leaving little that will attract top conductors from elsewhere. Levine has a dozen explanations: "They've all had offers that they haven't been able to accept, because they can't give us enough time, or because their children are in school in Europe or whatever. The point is, if I can't get X or Y to broaden the picture, I should conduct an opera myself so that the artistic development of the house can continue to be what guest conductors praise as wonderful."

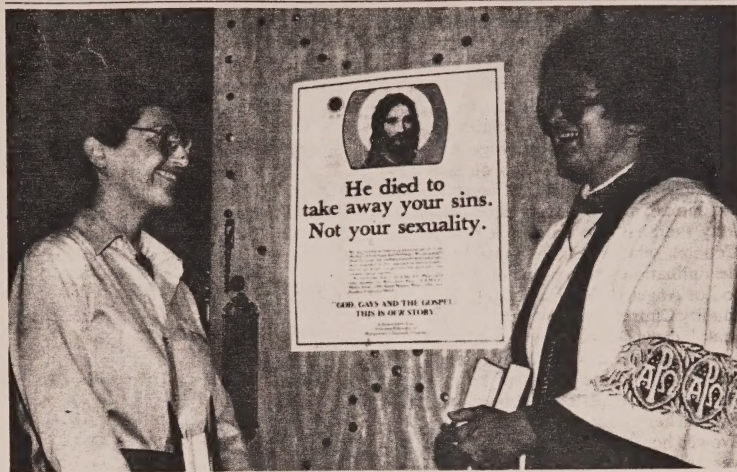
The fact remains that most telecasts go to Levine; that only Erich Leinsdorf and the late Karl Böhm, of the most celebrated opera conductors, have appeared at the Met under Levine, and that the Met is often conducted by neophytes. "We don't understand what some of these young conductors are doing here," says one orchestra musician at the Met. "They don't know anything yet." As for Levine's own passionate style of conducting, it seems, on the surface at least, ideal for opera. It's loud and fast and swash-buckling. Much of the time the results are stirring, particularly in Verdi and Puccini and such highly wrought expressionistic masterpieces as "Lulu." But Levine is a conductor of extremes; his interpretations are not notably subtle or elegant. One misses this most in his Mozart, or in a courtly work like "Der Rosenkavalier."

Performances: Levine has done wonders with the Met's orchestra, which sounds rich and warm. The Met chorus has also been refurbished, as it showed to heroic effect in "Boris Godunov." Less successful are the directing and ensemble acting. "I just don't have time for everything," Levine says—and what he seems to have the least time for is "the visuals," as he calls them. In the first act of "Rosenkavalier," for example, the scene in which the Marschallin receives petitioners was a traffic jam instead of a witty panoply of 18th-century types. "Forza" was maddeningly old-fashioned; it lumbered from one stilted stage tableau to the next. An "artistic director" could see to such things. But the Met, of course, doesn't have one.

The most important point to be made about the Met today, however, is that it's a house in transition. Levine has taken the huge company out of mothballs and brought it into the modern era. Many of the productions remain grand spectacle, all show and no tell. But sprinkled in with the tried and true are the experimental and new. What's more, Levine's efforts to spotlight the Met orchestra, chorus and ballet—in a performance of Verdi's "Requiem" or "The Rite of Spring" ballet in the Stravinsky evening—have contributed to the company's new esprit. Once, after becoming the Met's music director, Levine recalled the excitement he felt as a student during performances there. "I know what the Met can do when all its lights are on," he said. Under Levine, the Met is beginning to blaze again.

ANNALYN SWAN with ABIGAIL KUFLIK and KATRINE AMES in New York

RELIGION



Lester Sloan—NEWSWEEK

Wilson (right) with parishioner: Prayers to God our father, mother and mistress

Homosexuals in the Churches

So God created man in his own image; in the image of God created he him; male and female created he them . . . And God said unto them, Be fruitful, and multiply . . .

—Genesis 1:27-28

To many readers of the Bible this passage is scriptural proof that heterosexual union is God's own design for human nature. But in every generation God has also created a percentage of men and women who are powerfully drawn to members of the same sex. For those homosexuals who are also Christians or Jews, there usually have been only two choices: either repress their own sexuality or renounce their faith. Increasingly, however, religious homosexuals are adopting a third and more positive approach. They are insisting that since God made them the way they are, they have every right to share with heterosexuals in the life of church and synagogue. In their new and often militant mood, gays are challenging religious establishments to support the gay-rights movement and rethink traditional sexual morality.

The pressure is greatest in San Francisco, where an estimated 20 percent of the population is homosexual. Last month that city's Roman Catholic archdiocese received an explosive report on gay and lesbian issues from a task force of its Commission on Social Justice. Citing recent violence against homosexuals, the panel, which included both straights and gays, charged the archdiocese and its leader, Archbishop John R. Quinn, with tacitly encouraging anti-homosexual attitudes. More important, the report demanded that the church welcome gay men into the priesthood, upgrade services to the gay community and ac-

knowledge the unique spiritual experience of devout homosexual Catholics. The archdiocese noncommittally accepted the report as a "working document"—a first step, gay Catholic activists believe, toward bringing a whole range of highly volatile issues out of the church's closet.

The toughest issues—pastoral, moral, theological and emotional—grow out of the increasing awareness that homosexuality is an inseparable part of some people's natures. Can church authorities acknowledge—as even the Catholic hierarchy now does—that homosexual orientation is morally neutral, yet continue to bar practicing gays from ordination? Have the scriptural passages which appear to condemn homosexuality been misinterpreted? And, most basically, are traditional theologians justified in assuming that homosexuality is a sin against nature?

Heresy: Gay Catholics are hardly alone in their efforts to win official understanding and support. Over the last decade homosexual caucuses with names like Integrity and Affirmation have sprung up in mainline Protestant denominations and inspired similar organizations among Mennonites, Pentecostals, Mormons, Christian Scientists, Seventh-day Adventists and Jews. In many cities gays have organized their own churches, synagogues and even Zen Buddhist centers. The first gay Christian denomination—the Universal Fellowship of Metropolitan Community Churches—has applied for membership in the National Council of Churches.

This rising tide of gay advocacy has provoked an equally powerful wave of resistance. Last November Washington, D.C., Archbishop James A. Hickey withheld ap-

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THAN WHITE WOMEN.

To learn the correct answer, visit the Sex Information and Referral Service booth upstairs.

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY
SUNDAY

ROUNDTABLE MEETINGS EVERY SUNDAY AT 5 p.m.
GENERAL MEMBERS MEETING SUNDAY, JANUARY 9th AT 5 p.m.

THE CENTER IS OPEN FOR DROP-IN HOURS DURING ANY
REGULARLY SCHEDULED ACTIVITY.

DECEMBER

M	T	W	T	F	S	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

FEBRUARY

M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28						

1

NEW YEAR'S DAY

2

3

POETRY
WORKSHOP
9 p.m.

4

FIRST
TUESDAY --
Pot Luck
Supper
7:30- 9 p.m.

5

GAY TOPICS RAP
7:30-9:30 p.m.
(Newcomers
welcome)

DRAMA
WORKSHOP 7 p.m.

6

GAY TOPICS RAP
(Closed Group)
7:30-9:30 p.m.

7

BUS STOP
Feature Film
8 p.m.

8

COFFEEHOUSE
8:30 p.m.

DRAMA
WORKSHOP 2 p.m.

9

10

11

GAY FORUM
Charles Norcross,
Alcoholics
Together
"Gays and Alcoholism"
7:30 p.m.

12

GAY TOPICS RAP
(New group)

DRAMA WORKSHOP

13

GAY TOPICS RAP
(Closed Group)

14

REBEL WITHOUT A
CAUSE
Feature Film
8 p.m.

15

SCRABBLE
TOURNAMENT 9 p.m.

DRAMA
WORKSHOP

16

17

POETRY
WORKSHOP
9 p.m.

18

GAY FORUM
Joe Martin,
Cambridge Gay
Political Caucus
"Gay Rights and
Legislation"
7:30 p.m.

19

GAY TOPICS RAP
(New group)

DRAMA WORKSHOP

20

GAY TOPICS RAP
(Closed Group)

21

COFFEEHOUSE--
Original Poetry
8:30 p.m.

22

BENNETT AT
CHAP'S 11-2:30
p.m.

DRAMA
WORKSHOP

23

24

31

25

GAY FORUM
Dave Peterson,
Gay Speakers
Bureau
7:30 p.m.

26

GAY TOPICS RAP
(New group)

DRAMA WORKSHOP

27

GAY TOPICS RAP
(Closed Group)

28

GRAPHICS
EXHIBIT --
JERRY TAKANO
8:30 p.m.

29

DISCO
9 P.M. TO 1 A.M.
DRAMA
WORKSHOP

30

1977

JANUARY

1977

CENTER NEWS

VOLUME II, Number 1

January 1977

GAY MEN'S CENTER, 36 Bromfield Street, Ste. 310, Boston, 02108, Phone 338-7967

So begins a new year for all of us. As gay men, 1977 is a year of hope and promise for it seems clear that together with our gay sisters, we are indeed on the road to our own liberation. Lest we become complacent in our freedom, it is urgent we remember that we have been, and must continue to be, the source of our own salvation. As Oscar Wilde once said, "A dreamer is one who can only find his way by moonlight, and his punishment is that he sees the dawn before the rest of the world." To all of you dreamers, we wish you a year of new dreams and hopes fulfilled.

As most of you are probably aware, the Center is currently searching for a new location. We have received an extension of the lease on our present quarters for the month of January and have only the remainder of this month to relocate. Howard F., the new head of the search committee, will be glad to check out any sites meeting our space and financial requirements. We need a space of approximately 800--1000 square feet and can afford to spend a maximum (including utilities) of \$250 per month. Anyone knowing of a location meeting these requirements should please contact Howard at 282-3280 before 2:00 p.m. daily. Last, but not least, a thank-you to outgoing search committee chairman Al B.

TREASURER'S REPORT

Previous balance:	\$343.22
Expenses:	284.16
Income:	303.77
Balance to Dec. 9:	362.83

Please remember that the Center is run completely on donations. Whether you give a monthly pledge or contribute at the events you attend

-- PLEASE GIVE GENEROUSLY!

A very special event planned for this month is a benefit for the Center to be held Saturday morning, January 22 at Chap's (27 Huntington Avenue). From 11 a.m. to 2:30 p.m., all and sundry are cordially invited to enjoy omelettes along with the brew of their choice while they help supplement the Center's financial resources.

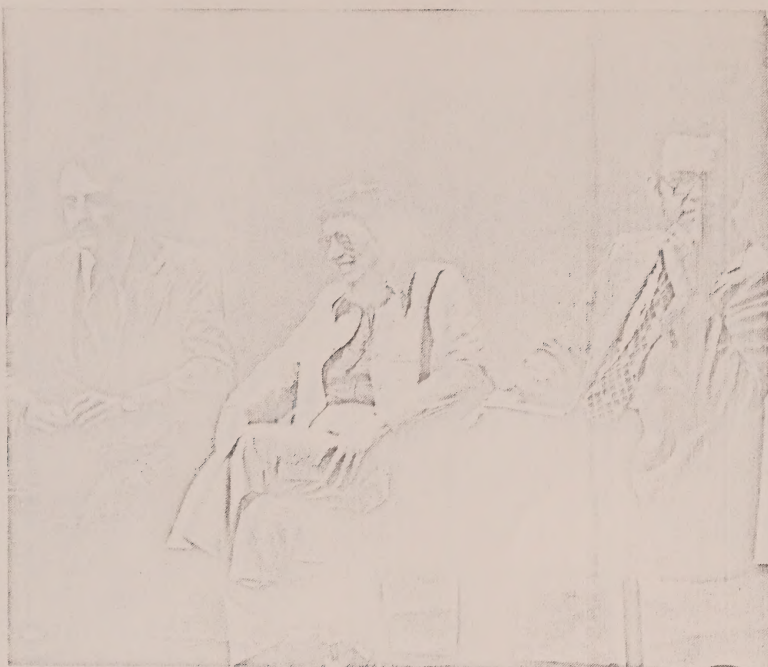
Other January events of note include the beginning of a new gay topics rap on Wednesday, January 5th. The raps will be led by Jim S. and will meet from 7:30 to 9:30. On Friday evening, January 28th artist Jerry Takano will hold a showing of original graphics; we suggest you come up and see his etchings...

Continuing this month will be the Tuesday evening Gay Forum Series with Charles Norcross speaking on gays and alcoholism on the 11th, Joe Martin on gay rights and pending legislation, and Dave Peterson of the Gay Speakers Bureau on the 25th. First Tuesday, occurring January 4th, will be moderated by Linda Carford of Beacon Tours. Our feature film series will continue with BUSTOP on the 7th and with REBEL WITHOUT A CAUSE on the 14th.

Members have expressed an interest in programs in the areas of massage and dance. These suggestions as well as any other new programming ideas need organizers. If you have any area of expertise that you wish to share with others, why not do it here?

Jonathan C. is currently planning a proposed weekend at Bellows Falls, Vermont in February. Anyone interested should contact Jonathan at 277-2484.





MASS. REACTION DEBATES GAY RIGHTS: WNAC-TV's show "Mass. Reaction" featured a debate on gay legislation between a John Birch Society member and two gay spokespeople on Friday, June 10. William Dunham (right), Birch Society loyalist, used the traditional Biblical injunctions against homosexuality to argue his case, while Gay Legislation's Joe Martin (left), and the Metropolitan Community Church's Marge Ragona (center) represented the gay point of view.

Photo by Ken Rabb

After Miami: BAHR Fights On

BOSTON — As the vote was coming in from Dade County on June 7, members and supporters of the Boston Advocates for Human Rights met at Somewhere to discuss the immediate future for gay civil rights in the Boston area.

BAHR members felt that the Boston gay community was "angry" at the results from Miami (see cover story), but added that the anger was already being channeled into constructive action. While the meeting was going on, a collection was taken up at Sporters on Beacon Hill, resulting in more than \$200 in contributions in 20 minutes. Sporters' manager Jack Rubin said that sort of support should come from every bar in the city.

BAHR is calling for an "all-out demonstration in support of gay rights as part of the Gay Pride march" on Saturday, June 18. It is also holding a mass meeting on Monday, June 20 at the Arlington Street Church at 7:30 to

discuss the future of gay civil rights efforts. Volunteers are asked to attend a special volunteer orientation meeting in the Conference Room at 73 Tremont Street, Boston, on Monday, June 13 at 7 p.m. Volunteers, said BAHHR, will be organized into teams to "reach out to the bars, do leafletting for the march and meeting, help with Gay Legislation, and help other groups and the staff at the BAHHR office."

BAHR stressed to GCN that the "gay movement had won a victory in the Massachusetts Senate the same day as the election in Miami." Marge Ragona, a member of the BAHHR steering committee and exhorter of the Metropolitan Community Church, urged an all-out effort to support the national gay rights bill before the US House (HR 2998). She also pointed out the need for gay religious people to counter "the arguments of Southern Baptists and others who oppose gay rights from a religious point of view."



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Gay rights units will march today

By BONNE SELWAY

Staff Writer

Gay rights activists will march today against "dangerous discrimination" they see coming from the Anita Bryant Save Our Children movement.

Meeting in a press conference at the Paulist Center, gay and civil rights leaders announced a major drive to educate the public about gays and their rights.

One leader likened the recent Dade County, Fla. vote overturning gay legislation to "Hitler-era repression."

"Hitler rounded up and killed 250,000 gay people," said Rev. Marge Ragona of the Metropolitan Community Church. "Some of us feel it could happen here with the emotion being brought out by 'Save Our Children.' It is no longer polite to be anti-semitic or anti-black. We are the new scapegoats."

The march, an annual event as part of Gay

Pride Week, may take on new intensity and attract 1000 supporters this year, she said comparing it to marches in New York and SAN Francisco. It begins at Copley Sq. at noon, and proceeds to the Boston Common and Government Center.

Speakers disputed Anita Bryant claims that homosexuality is a disease. Said Connie Williams of Americans for Democratic Action:

"There is no test evidence to support the theory that homosexuality is a disease or that it is curable by large doses of orange juice," she said in reference to Anita Bryant's job as spokeswoman for the Florida citrus industry.

"We are not child molesters," said Rev. Ragon. "Child molestation is an overwhelming heterosexual problem, as is rape. We are not sick. We are not poor role models. We are just people, with good, bad, moral, not-as-moral, talented average individuals in our ranks."

"We are your children," said Rep. Elaine Noble (D-Back Bay), an avowed gay.

The march is supported by the Civil Liberties Union of Massachusetts, the National Organization for Women, ADA, The Committee for Participation in Political Action (CPPAX) as well as gay groups.

the importance of the code is to raise consciousness among women. Ace-

throughout Cuba that monitor school attendance. They perform guard duty at schools, resolve

days or 12 half-days on the p... care Mothers are entitled to one day per month during the first year of birth

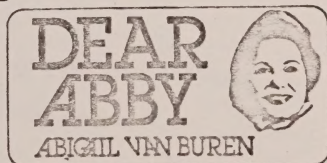
However, the pain Cuban woman seems clear and marked.

How would you score in homosexuality quiz?

DEAR READERS: How much do you know about homosexuality? Mark the following statements "True" or "False."

1. Homosexuals commit more crimes than straight people. (True or False?)

2. Everyone is born straight, but some become gay because they have



been seduced by a gay person early in life. (True or False?)

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* \$50,000 a year for 20 years)

3. You can always tell homosexuals and Lesbians by the way they act, dress and talk. (True or False?)

4. If a person is gay, no amount of therapy or motivation can change him. (True or False?)

5. Boys raised by domineering mothers and weak (or absent) fathers usually turn into homosexuals. (True or False?)

6. Gay people can never become mothers or fathers. (True or False?)

7. Homosexuals are more inclined to molest children sexually than heterosexuals. (True or False?)

8. If a person has one or two sexual experiences with someone of the same sex he is gay. (True or False?)

9. The American Psychiatric Association stated that homosexuals are "sick." (True or False?)

10. Homosexuals can be legally married to each other under the law in the U.S.A. (True or False?)

11. Most homosexuals try to convert young people into becoming gay also. (True or False?)

12. Children raised by gay parents (or gay people) usually become homosexuals themselves. (True or False?)

How did you score?

If you marked all 12 statements "False," you are very well informed.

If you marked nine statements

"False," you are fairly well informed.

If you marked four or more statements "True," you have a great deal to learn about homosexuality, because ALL of the above statements are FALSE!

CONFIDENTIAL TO "GRIEVING STILL": The most consoling bit of philosophy I've ever come across was written by Benjamin Franklin to the daughter of his deceased brother, John, on the occasion of his death. I quote, in part:

"A man is not completely born until he is dead. Why then should we grieve that a new child is born among the immortals?

"We are spirits. That bodies should be lent us while they afford us pleasure, assist us in acquiring knowledge or in doing good to our fellow creatures is kind of benevolent act of God.

"When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an encumbrance and answer none of these intentions for which they were given, it is equally kind and benevolent that a way is provided by which we get rid of them.

"Death is that way."

For Abby's booklet, "How to Have a Lovely Wedding," send \$1 to Abigail Van Buren, 132 Lasky Dr., Beverly Hills, Cal. 90212. Please enclose a long, self-addressed, stamped (24c) envelope.

INTERFAITH MEMORIAL SERVICE

Gay Pride Week - 1977

Closing Hymn: "O God, Our Help in Ages Past"

No. 1

CALL TO WORSHIP

Russell Niles, *Evangelicals Concerned*

Benediction: They that wait upon the Lord shall renew their strength: They shall mount up on wings like eagles. They shall run and not get weary, they shall walk and not faint.

INVOCATION

William Doubleday, *Integrity*

HYMN: "Immortal, Invisible"

No. 27

* * * * *

Welcome and Announcements

Rev. Edward Hougen, Host Pastor

Scripture - From Psalm 27

Responsive Reading No. 563

Led by Ms. Jan Parlin, *Am Tikvah*

HYMN: "Be Thou My Vision"

See Cover

We welcome all to this interfaith memorial service of the gay community. If you have not worshipped with any of us before nor attended any meetings, see the calendar below, and seek out that group which best reflects your religious interest.

LITANY OF REMEMBRANCE

(For victims of Nazi concentration camps)

Hear our prayers, O Lord

(For victims of the New Orleans' fire)

Hear our prayers, O Lord

(For victims of Everards' fire)

Hear our prayers, O Lord.

(For victims of oppression everywhere)

Hear our prayers, O Lord

(For us, when we oppress ourselves)

Hear our prayers, O Lord

Am Tikvah (Gay Jewish Group): Meets every Friday at 7:30 at 35 Worcester Square, with refreshments and discussion group following service.

Dignity: Exodus Mass every Sunday, 5:30 p.m. at St. Clement Church, 1105 Boylston Street, Boston. (Gay Catholics)

Evangelicals Concerned: Meets alternate Wednesdays at 8:00 872 Massachusetts Avenue, Cambridge. Call 894-3970 for appropriate dates and topics.

Integrity (Gay Episcopalians): Meets every Tuesday (except July & August - then only first Tuesday) 7:30 p.m. at Emmanuel Church, 15 Newbury Street, Boston.

SILENT MEDITATION

Sung Response: Hear our prayers, O Lord

Hear our prayers, O Lord

Incline thine ear to us,

And grant us thy peace. Amen.

Lutherans Concerned (in formation, check GCN for further announcements)

KADDISH (The Mourners' Prayer)

Mark Solomon, *Am Tikvah*

Jan Parlin, *Am Tikvah*

OFFERING FOR THE VICTIMS OF EVERARDS' FIRE

HYMN: "We Are Each Other's Keeper"

See Cover

Metropolitan Community Church (ecumenical Christian group) Services every Sunday, 7:00 p.m. Old West Church, 131 Cambridge Street (here), Boston. Discussions, raps, and other activities depending upon season. Call 523-7664 for further information.

* * * * *

Scripture - From Romans 12, Selected verses

Read by David Frusti, *Dignity*

Please come downstairs for coffee and refreshments following the service. Meet and greet people you really want to get to know!

SPOKEN MEDITATION - "Holocausts and Other Fires"

Marge Ragona, *Metropolitan Community Church*

"Behold how good and pleasant it is when my children dwell in unity! It is like the dew which falls upon the mountains of Zion! For there the Lord has commanded the blessing -- life, forevermore."

Psalms 133:1, 3

Closing Prayer

Rev. Edward Hougen

June 22, 1977

To Gay Community News:

Charlie Shively burned a Bible at the Gay Pride rally, and at first I was upset and maybe a little angry. But I got to thinking about it and realized that what was more important was the human being who was hurting badly, and striking out at what he had experienced as his oppressor, organized religion. Maybe if I had lived Charlie Shively's life I would have felt the same way he did, and I looked back and realized that there have been times in my own life when I would have reacted as he did, because none of us have escaped the bigotry of people reacting in the name of their beliefs. I come out of the Old Left (YCL, AYD), and am old enough to remember the book-burnings of the '30 's and '40's. Bible burnings, however, remind me of the Nazi ~~destruction~~ ^{destruction} of Gays and Jews and Christians like Dietrich Bonhoeffer who stood for the church against the Nazis. Somehow, however, my faith is strong enough to withstand one Bible being burned, because I believe that there are still good people who understand that what the Bible is really talking about is not 8 verses of homophobia, 3 chapters of misogyny, some pages of separation of races and people, but ultimately what it speaks to is love. Love of people for people, love of God for humanity, love of humanity for a good, and generous and giving God. Those of us within the gay religious movement see a brother who is hurting, and we reach out to him for we, too, have experienced the same pain and anger. We have learned, more importantly, that the pain can be relieved, the wounds healed, and the anger cured by a far greater force -- love. The actual book burned was merely print on paper, and its destruction would have taken moments. The ideas taught in that book are not so easily destroyed, nor are the ^{gay} People of the Book, ^{gay} ~~the~~ Christians and Jews. We are the living word of God, and we are learning to carry the message to

gay & straight alike,
our brothers and sisters, that there is love in the world, that gay people are loving and good, and that we have a right to be loved in return. The message will grow and take root and flourish. Possibly gays once again will be able to trust (where now, we understand, there is distrust) and know that God, too, loves them. We love you, Charles Shively, and know and understand your pain. We would like to help reconcile any differences that keep those in the radical political community from those of us in the radical religious community. We, too, are trying to change the world; our weapon and our Source is love. And we are learning just how radical and dangerous that is. We invite dialogue, interaction, and sharing. We offer you love and caring in return.

Marge Ragona
Metropolitan Community Church

SERVICES AVAILABLE NOW FOR GAYS IN NEW YORK

Men's Rap Group
Metropolitan Community Church, New York
June 17, 1976

SOURCES: This material has been culled largely from the fact sheets which were prepared for the Gay Telethon aired on Channel 13 in February, 1976. Other material has been taken from the Gayellow Pages, an extensive directory which is published twice a year (\$5.00, latest edition: Spring/Summer '76) and which contains both national and city listings.

SWITCHBOARDS: For general, up-to-date information or specific questions, do not hesitate to call:

Gay Switchboard (924-4036), nightly, 6pm-midnight

Lesbian Switchboard (741-2610), M-Th, 6-9pm

Mattachine Society (691-1066), M-F, noon-9:30pm; Sa, noon-6pm.

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ACTIVIST GROUPS

- Gay Academic Union (GAU)..... ---
P.O. Box 480, Lenox Hill Station, New York, NY 10021
- Gay Activists Alliance (GAA).....966-7870
229 E. 11th St. (P.O. Box 2, Village Station, New York, NY 10014)
General meeting: Th 8:15pm. Publish The Gay Activist.
- Gay Human Rights League of Queens County.....(1-5pm, ask for Bill Page) 463-2938
P.O. Box 1224, Flushing, NY 11352
Only political-active gay group in Queens. Interested in lobbying, media protests, articles, street petitioning, etc.
- Gay Political Union (GPU)..... ---
c/o Jim Owls, 61 Jane St., Apt. 2A, New York, NY 10014
Working for legal and political change affecting gays and lesbians.
- Lesbian Feminist Liberation.....(M-F, 2-6pm) 691-5460
243 W. 20th St., New York, NY 10011
General meeting: M 7:30pm. Dedicated to promoting the rights of women as lesbians and feminists.
- Mattachine Society of New York.....691-1066
59 Christopher St., New York, NY 10014
Phone counseling, legal clinic, speakers bureau. Albert Fahner Memorial Library. New programs for deaf gay people and for peer counseling.
- National Coalition of Gay Activists.....691-3625
P.O. Box A-711, Grand Central Station, New York, NY 10017
National political organization for gay men and lesbians seeking to build a stronger gay liberation movement and to mobilize gays for militant, nonviolent demonstrations at the 1976 national party conventions.
- National Gay Task Force (NGTF).....(M-F 10am-6pm, Tu 6-10pm) 741-1010
80 5th Ave., Suite 903, New York, NY 10011
Clearinghouse for information of US gay male/lesbian organizations. Primary interests are gay civil rights, anti-sodomy law repeal, gay court cases, gay image in the media. Information packets available. Publish monthly newsletter. Membership \$15.00/yr.
- New York Lesbian Feminist Conference.....624-3536
229 Dean St., Brooklyn, NY 11217
Working to found a national lesbian organization.
- New York State Coalition of Gay Organizations.....741-1010
c/o National Gay Task Force, 80 5th Ave., Suite 903, New York, NY 10011

ALCOHOLISM

NOTE: There are two important organizations in New York, Alcoholics Anonymous (for the alcoholic person) and Al-Anon (for the friend, lover, child or parent of an alcoholic). Interested persons should call the central numbers first to receive basic information. Also listed below are some of the local gay groups.

CENTRAL OFFICES:

- Alcoholics Anonymous of Great New York (AA).....473-6200
24 E. 22nd St., New York, NY 10010
Hours: M-F 9am-10pm, Sa 10am-10pm, Su & Hol noon-10pm.
- Greater New York Al-Anon.....254-7230
200 Park Ave. So., Rm. 1602, New York, NY 10003
Hours: M-F 11am-7pm.
- National Council on Alcoholism.....(M-F 9am-5pm) 765-0990
New York City Affiliate, 730 5th Ave., New York, NY 10019
Phone information and advice available to alcoholics and family members.

LOCAL AA AND AL-ANON GROUPS:

- Gay Men's Al-Anon Group..... ---
c/o St. Vincent's Hospital, 7th Ave./12th St., 102 Cronin Bldg., New York, NY 10011
Meetings: F 7:30-8pm (beginners), 8-9:30pm (discussion).
- Gay People's Al-Anon Group..... ---
Jan Hus Presbyterian Church, 351 E. 74th St., New York, NY 10023
Meetings: Tu 7:30pm (beginners), 8:30pm (discussion).
- Live and Let Live (AA)..... ---
351 E. 74th St., New York, NY 10021
Meetings: Tu 6:30pm (beginners), 7:30pm (discussion). For gay men & lesbians only.
- Wednesday Night New Group (AA)..... 473-3067
c/o General Theological Seminary, 175 9th Ave. (21st St.), New York, NY 10011
Meetings: W 8:30pm, F 7:15-8pm (beginners), 8:30-10pm (discussion).
- Women Together (AA)..... (Seminary) 243-5150
c/o General Theological Seminary, 175 9th Ave. (21st St.), New York, NY 10011
Meetings: W 6:30-7:30pm (beginners), 7:30-9pm (discussion, for lesbian alcoholics).
F (6:30-7:30pm (first step works), 7:30pm (step meeting, on one of AA's 12 steps).
- Women's Firehouse Al-Anon..... (Firehouse) 255-9802
c/o Women's Liberation Center, 243 W. 20th St. (bet. 7th/8th Aves.), NY, NY 10014
Meetings: F 6:15pm, 3rd floor.

BARS AND COFFEEHOUSES

FOR BAR INFORMATION, the best publication out is Man Alive! (12/yr., 75¢/issue). This not only seems to be a complete list, but the bars are grouped by area and a brief description is included of each bar. (Includes bars for lesbians and gay men)

ONE COFFEEHOUSE, for lesbians, is worth noting:

- Women's Coffeehouse..... 691-8745
54 7th Ave. So., New York, NY.
Entertainment by women artists. Discussions, formal and informal.

BIBLIOGRAPHIES

NOTE: For a good list of recommended titles, including nonfiction, pamphlets, periodicals, bibliographies, directories, etc., buy a 25¢-copy of A Gay Bibliography, prepared by the Task Force on Gay Liberation of the American Library Association. This is available, along with a wide selection of other gay material, at the Oscar Wilde Memorial Bookshop, 15 Christopher St. This bookshop also publishes a free quarterly list, titled Gay Literature, which includes fiction as well as nonfiction titles (annotated, with prices). See also the Gayellow Pages for long lists of guides and directories (p. 12, Spring/Summer '76 ed.), publishers and distributors (pp. 14-15) and national and local publications (pp. 16-18, 65).

SOME RECOMMENDED NONFICTION BOOKS:

- Anonymous, The Rights of Gay People, An American Civil Liberties Union Handbook. Avon, 1976, paper, \$1.75.
- Abbott, Sidney, and Barbara Love, Sappho Was a Right-on Woman: A Liberated View of Lesbianism. Stein & Day, 1972. Paper, \$1.95.
- Altman, Dennis, Homosexuality: Oppression and Liberation. 1971. Avon, paper, \$1.95.
- Bailey, Derrick S., Homosexuality and the Western Christian Tradition. 1954. Archon-Shoe String, hardcover reprint, \$7.95.
- Fisher, Peter, The Gay Mystique: The Myth and Reality of Male Homosexuality. Stein & Day, 1972. Paper, \$2.95.
- Jay, Karla, and Allen Young, eds., After You're Out. Pyramid, 1975, paper, \$4.95.
- Jay, Karla, and Allen Young, eds., Out of the Closets: Voices of Gay Liberation. 1972. Pyramid, paper, \$1.95.

- Klaich, Dolores, Woman Plus Woman: Attitudes toward Lesbianism. 1974. Morrow, paper, \$3.50.
- Martin, Del, and Phyllis Lyon, Lesbian/Woman, 1972. Bantam, paper, \$1.50.
- Perry, Troy, with Charles L. Lucas, The Lord Is My Shepherd and He Knows I'm Gay. 1972. Bantam Books, paper, \$1.50.
- Tripp, C.A., The Homosexual Matrix. McGraw-Hill, 1975, hardcover, \$8.50.
- Weinberg, George, Society and the Healthy Homosexual. 1972. Anchor-Doubleday, paper, \$1.95.

SOME RECOMMENDED FICTION BOOKS:

- Brown, Rita Mae, Rubyfruit Jungle. Daughters, Inc., 1973, paper, \$4.00.
- Hall, Radcliffe, The Well of Loneliness. 1928. Bantam, paper, \$1.95.
- Hobson, Laura Z., Consenting Adults. Warner, 1976, paper, \$1.95.
- Kirkwood, James, Good Times/Bad Times. 1968. Fawcett, paper, \$1.75.
- Kirkwood, James, Your Cat Is Dead. 1972. Warner, paper, \$1.50.
- Merrick, Gordon, (His Trilogy:) The Lord Won't Mind. One for the Gods. Forth into Right. Avon, 1971, 1972, 1974. \$1.50, \$1.50, 1.75.
- Nachman, Elana, Riverfinger Woman. Daughters, Inc., 1975, paper, \$3.50.
- Renault, Mary, The Persian Boy. 1972. Bantam, paper, \$1.95.
- Warren, Patricia Nell, The Frontrunner. 1974. Bantam, paper, \$1.75.

SOME RECOMMENDED PAMPHLETS:

- Fairchild, Betty, Parents of Gays. Lambda Rising, 2nd rev. ed., 1976, \$1.00. Excellent summary, bibliography of related material, addresses of US Parents of Gays groups.
- Gay Academic Union, The Universities and the Gay Experience. 1973, \$2.00. Proceedings of the 1973 Gay Academic Union conference in New York.
- Gay Activists Alliance of New York, Twenty Questions about Homosexuality. 1972, 50¢. Answers to common questions asked about homosexuality and homosexuals.
- Gay Men's Health Project, Health and Venereal Disease Guide for Gay Men. 1975, \$1.25. Good, full discussion.

BISEXUAL GROUPS

- Bi-Reach Information Center.....246-0048
854 7th Ave., Station 8, New York, NY 10019
Provides information on research, books and magazines, social activities, workshops, etc. Speakers bureau.
- Committee of Friends on Bisexuality.....866-8986
723 Hastings Hall, Union Theological Seminary, Broadway/120th St., New York, NY 10027
Bisexual caucus for the Religious Society of Friends (Quakers). Main work is done during the annual general conference of the Friends. Seeks to fight oppression of bisexuals within the straight and gay communities.
- National Bisexual Liberation.....(10am-3pm, 6-9pm) 595-5365
345 W. 85th St., Suite 46, New York, NY 10024
Phone counseling. Call before visiting. Rap groups, Th & Su, 7:30pm. Publish Bisexuality.

BOOKSTORES

- Feminist Book Mart (Queens).....767-0633
41-17 150th St., Flushing, NY 11355
Hours: Tu-Sa, 10am-5pm. Mail order catalog. Two bibliographies of nonsexist books for children published.
- Labyris Books (women).....741-3460
33 Barrow St., New York, NY 10014
New York City's oldest feminist bookstore. Sponsors concerts and programs.
- Oscar Wilde Memorial Bookshop (men and women).....255-8097
15 Christopher St., New York, NY 10014

(Oscar Wilde Memorial Bookshop)

Hours: M-Sa, 11am-6pm; Su, noon-5pm. Only good bookstore in New York for gay male publications. Publications for lesbians also. Stock special occasion cards, records, gifts, etc. To place name on mailing list, \$1.00.

Womanbooks.....873-4121
255 W. 92nd St., New York, NY 10025

Lounge area for reading. Small playroom for children. Mail order catalog.

COLLEGE GROUPS

- Barnard College - Lesbian Activists at Barnard College..... ---
106 McIntosh Center, Broadway/120th St., New York, NY 10027
- Brooklyn College - Gay People at Brooklyn College.....449-8432
Student Activities, LaGuardia Hall, Bedford Ave./Ave. H, Brooklyn, NY 11210
Meetings: M & W, noon, 5403 James Hall. Gay-bisexual dances.
- Bronx Community College - Gay Integrated Group..... ---
181st St./University Ave., Bronx, NY 10468
- City College of New York - Gay Academic Union..... ---
c/o Peter Canavan, Graduate School, 33 W. 42nd St., New York, NY 10036
- City College of New York - Gay People at City College.....831-0851
Finley Student Center, Convent Ave./W. 135th St., New York, NY 10031
- Columbia University - Gay People at Columbia.....(M-F, 2-4pm) 280-3574
304 Earl Hall, New York, NY 10027 280-3575
Oldest gay student group in the world. Involved in political, educational and social events at Columbia. Gay library. Meetings: M, 8pm, discussions, 9pm.
- Hofstra University - Hofstra United Gays..... ---
Box 67, Center Building, Hempstead, NY 11550
- Hunter College - Hunter College Gay Men's Alliance.....360-2123
695 Park Ave., Rm. 124, New York, NY 10017
- Hunter College - Lesbians Rising Collective..... ---
695 Park Ave., New York, NY 10017
- Kingsborough Community College - Lambda..... ---
2001 Orient Blvd., Brooklyn, NY 11235
- Lehman College - Gay Social Caucus/Gay People at Lehman College...(M-F, 9am-5pm) 960-8468
Bedford Park Blvd. W, Bronx, NY 10468
Peer counseling, gay dances, seeks to educate the straight community.
- Long Island University - Gay Liberation Front..... ---
Student Activities, 385 Flatbush Ext., Zeckendorf Campus, Brooklyn, NY 11201
- Nassau Community College - Gay Student Union..... ---
Stewart Ave., Garden City, NY 11530
Meetings: 11:30am-12:45, Th., Rm. 210, South Hall
- Nassau Community College - Individual Sexual Freedom Coalition..... ---
Stewart Ave., Garden City, NY 11530
- New York University - Gay by Gay..... ---
Box 13, Loeb Student Center, Rm. 308, 566 LaGuardia Place, New York, NY 10003
Counseling, information, referral service. Walk-in. Student-staffed.
- New York University - Gay People's Union of NYU..... ---
Box 13, Loeb Student Center, Rm. 810, 566 LaGuardia Place, New York, NY 10003
Weekly coffee house, monthly dances, minidiscos, lectures, political actions, films, lending library. All events in Loeb Student Center. Free except for dances.
- New York University - Gay Student Liberation..... ---
Box 13, Loeb Student Center, Rm. 810, 566 LaGuardia Place, New York, NY 10003
- New York University - Lesbians of NYU..... ---
Box 13, Loeb Student Center, Rm. 810, 566 LaGuardia Place, New York, NY 10003
Weekly coffee house. Th night dances, suggested donation \$2.00.
- Pratt Institute - Pratt Gay Union.....636-3505
Student Affairs, Brooklyn, NY 11205

<u>Queens College - Gay Community at Queens College</u>	---
Student Activities, Flushing, NY 11367	
<u>Queensboro Community College, Bayside - Homophile League</u>	478-3602
Springfield Blvd., Queens, NY 11364	
<u>Richmond College - Gay Men's Collective</u>	---
Student Government, Rm. 542, 130 Stuyvesant Place, Staten Island, NY 10301	
<u>State University of New York, Stoneybrook - Gay Liberation Front</u>	---
Stoneybrook Union, Stoneybrook, NY 11790	
<u>State University of New York, Stoneybrook - Gay Students Union</u>	516 246-7943
Stoneybrook Union, Stoneybrook, NY 11790	
<u>Staten Island Community College - Gay Liberation</u>	---
Student Activities, 715 Ocean Terrace, Staten Island, NY 10301	

COUNSELING SERVICES

NOTE: One may reach gay people for counseling over the phone or by appointment by calling Metropolitan Community Churches or other religious groups (see Religious Groups), Gay Switchboard or Lesbian Switchboard (see Switchboards) or Mattachine Society (see Activist Groups).

<u>Gay Counseling</u>	475-0390
61 Gramercy Park North, New York, NY 10010	
Individual counseling by gay people. Donation.	
<u>Homosexual Community Counseling Center (HCCC)</u>	688-0628
360 E. 60th St., New York, NY 10022	
24-hr. answering service. Therapy and counseling. By appointment. Fees start at \$10.00. Speakers available for educational institutions. Bibliographies available. Referrals for people in NY and other areas. Publish <u>Homosexual Counseling Journal</u> .	
<u>Identity House</u>	243-8181
544 6th Ave., New York, NY 10011	
Rap groups, Sa & Su 2:30-5pm. Peer counseling, Sa, Su, M 6-10pm. Free, walk-in. Short-term counseling, therapy, group sessions, workshops, special classes.	
<u>Institute for Human Identity</u>	799-9432
490 West End Ave., New York, NY 10024	
Hours: M-Th 9am-9pm, F 9am-5pm, Sa 9am-4pm. Individual, couple and group therapy for gay and bisexual men and lesbians. Clients can be assigned to gay therapists. Interviews by appointment only. Initial interview, \$20.00. Therapy provided on ability to pay (\$15.00 minimum fee for individual therapy, \$10.00 for group therapy). Publish <u>Journal of Homosexuality</u> .	
<u>Ninth Street Center</u>	228-5153
319 E. 9th St., New York, NY 10003	
Experienced counselors available, 6-8pm and by appointment. Discussion groups & workshops daily, 8pm. Publish <u>Ninth Street Center Journal</u> .	
<u>Women's Psychology Collective</u>	929-3353
35 W. 20th St., New York, NY 10011	
24-hr. answering service. By appointment.	

ENTERTAINMENT NEWS

NOTE: Probably the most comprehensive and up-to-date bibliographies of magazines, newspapers and other publications which would keep one informed on gay news are in the Gayellow Pages (Spring/Summer '76 ed., pp. 16ff, 65). Many gay organizations in New York issue publications which are still the best sources for information on their different activities. Since many of these publications are free, one only needs to ask that one's name and address be added to the mailing lists.

MAGAZINES AND NEWSPAPERS ON GAY NEW YORK:

Christopher Street (12/yr., \$12.50/yr.) - Based on the New Yorker format, covers the entertainment field, reviews, funny cartoons.

Gay Scene (12/yr., 50¢/issue newsstand price, which is cheaper than subscription) - Only NYC gay newspaper, poor writing but quite a bit of news coverage.

Man Alive! (12/yr., 75¢/issue, buy at newsstand) - Best bar guide for NYC. Bars arranged by area, and short description given. Personality, entertainment articles.

Mandate (12/yr., \$14.99/10 issues per yr.) - Based on After Dark format, but photos out of the closet. Covers entertainment scene, reviews, personalities, short stories.

Michael's Thing (52/yr., 75¢/issue, buy at newsstand) - Bar guide, though not complete. Articles on entertainment, personalities, other news.

Where's It At (52/yr., 75¢/issue, buy at newsstand) - Bar guide, area of each bar given. Articles on entertainment. Annotated run-down of plays and musicals.

LESBIAN CALENDARS OF EVENTS:

City Women, Monthly Calendar of Events.....868-3330

P.O. Box 1282, Peter Stuyvesant Station, New York, NY 10009

Events of interest to women in NY. Listed by day. \$5.00/yr. Listings start \$1.

Majority Report..... ---

84 Grove St., New York, NY 10014

Biweekly newspaper with centerfold calendar. Feminist.

FINANCIAL AID / ROOM AND BOARD

NOTE: See also "Social Service Organizations" in the Manhattan Yellow Pages, where 1,000 or more names of various kind of helping organizations are listed.

Everything for Everybody.....982-2216

339 E. 10th St., New York, NY 10003

Alex and Gabby Clayton, heads. After an initial membership fee of \$6/mo. or \$25/yr., room (dormitory-style) and board are provided for an additional \$15/wk. or \$66/mo.

Food Stamp Program.....433-3404

271 Church St., 6th floor, New York, NY 10013

This program increases the food-buying power for low-income individuals and families. Food stamps are purchased for one sum, then can be used to buy food worth much more than their cost. For general information, local office addresses, and application instructions, write to the above or to: Food Research and Action Center, 25 W. 43rd St., New York, NY 10036 (Telephone: 354-7866). Ask for pamphlet Guide to the Food Stamp Program.

Unemployment, New York State, Labor Department.....488-5406

2 World Trade Center, New York, NY 10047

One will need to go to a local district office, with the name and address of former employer. Take material along to read. First visit, one will fill out forms, talk to a counselor. There is a one-week waiting period before payment begins, but takes about a month for first check to be processed.

Welfare - Downtown Welfare Advocacy Center.....674-7744

West 4th St. Church, 6th Ave./Washington Square Park, New York, NY 10011

Advocacy and guidance. Special services for feminist welfare mothers.

HEALTH SERVICES

Gay Men's Health Project.....691-6969

74 Grove St./Sheridan Square, Rm. 2RW, New York, NY 10014

Hours: Tu, Th, 8-10pm. Free VD tests. Referrals to sympathetic physicians and other clinics. Health pamphlets available for gay men.

New York City Health Clinics.....(recorded information) 269-5300

93 Worth St., New York, NY 10013

For information, in Spanish, call 925-9877. For personal response, call 734-6010,

M-Th, 5-9pm. Free health clinics in Manhattan are located at: 303 9th Ave. (telephone 524-2537) and 2238 5th Ave. (690-2600). Recorded information above gives locations in other boroughs.

St. Mark's Clinic.....533-9500
44 St. Marks Place, New York, NY 10003 /Tu, Lesbians only group.
Hours: M-W, 6-10pm. By appointment. Medical care for gay men and lesbians. \$3.00 contribution requested, pledges/donations for medication and lab tests encouraged.

LEGAL SERVICES

American Civil Liberties Union - National Project on Sexual Privacy.....725-1222
22 E. 40th St., New York, NY 10016
Seeks to eliminate laws restricting private acts between consenting adults and to combat discrimination that results from these laws as it affects homosexuals, lesbians and prostitutes. Write concerning possible legal suits, and send a copy of the letter to the national ACLU office.

Lambda Legal Defense and Education Fund, Inc......758-1905
Suite 900, 145 E. 52nd St., New York, NY 10022
Seeks to advance the legal rights of gays as a community. Free services. Interested in test or precedent-setting cases. Call for appointment, 9:30am-5:30pm.

Mattachine Society of New York.....691-1066
59 Christopher St., New York, NY 10014
Legal clinic, speakers bureau, reference library, phone counseling.

New York Civil Liberties Union - Women's Rights Projects.....924-7800
84 5th Ave., New York, NY 10011
Litigates test cases between individuals and local, state or federal government only. Legal assistant will provide free referrals to callers.

LIBRARIES (REFERENCE)

Gay People at Columbia.....(M-F, 2-4pm) 280-3574
Columbia University, 103 Earl Hall, New York, NY 10027

Lesbian Herstory Archives.....874-7232, 873-9443
P.O. Box 1258, New York, NY 10001
Make appointment to visit, M-F, after 4:30pm, W,Sa,Su all day. Collects whole range of expression of lesbian culture. Publish a newsletter.

Mattachine Society of New York - Albert Fahner Memorial Library.....691-1066
59 Christopher St., New York, NY 10014
Important collection.

MEDIA GROUPS

Gay Media Alert Network.....741-1010
National Gay Task Force, 80 5th Ave., Rm. 506, New York, NY 10011

Gay Media Coalition.....924-9434
Women's Center, 243 W. 20th St., New York, NY 10011
Coalition of individuals and organizations interested in improving media treatment of lesbians and gay men and in developing the shared media resources in the area for gay New York organizations.

Gays' and Women's Alliance for Responsible Media (GWARM).....624-8067
P.O. Box 48, General Post Office, Brooklyn, NY 11202

Lesbians Organized for Video Experience..... ---
Women's Firehouse, 243 W. 20th St., New York, NY 10011

Media Group.....691-1753
c/o Vito Russo, 401 W. 24th St., New York, NY 10011
For writers and filmmakers interested in a more positive coverage of gays.

OTHER GROUPS (Not listed elsewhere)

Compass: Chelsea Coordinating Committee on Drug Addiction, Inc......691-5710
 239 W. 19th St., New York, NY 10011

Gay City Workers.....857-6549
 916 Union St., Brooklyn, NY 11215

Gay Democratic Club of Manhattan..... ---
 59 Christopher St., New York, NY 10014

Gay Men's Association, Westchester.....914 937-1662
 c/o GLOW, P.O. Box 847, White Plains, NY 10602
 Meetings: Tu 8pm. Consciousness-raising group. Counseling, theater, social action.

Gay Women's Alternative.....532-8669
 c/o Universalist Church, 4 W. 76th St., New York, NY 10023
 Social events, Th 8pm. Relaxed social atmosphere, for mature lesbians. Speaker, question/answer period, socializing, refreshments. Dances 6 times/yr., occasional film programs and poetry readings. \$3.00 donation/each meeting.

Gay Youth.....242-6616
 c/o Church of the Beloved Disciple, 348 W. 14th St., New York, NY 10014
 Meets Sa afternoons, 3-5pm.

National Task Force on Student Personnel Services..... ---
 c/o Prof. Richard Kiley, Counseling Center, New York Community College, 300 Jay St., Brooklyn, NY 11201

Sociologists Gay Caucus..... ---
 440 E. 87th St., New York, NY 10028

West Side Discussion Group..... ---
 37 9th Ave./14th St., New York, NY 10011 (Mail to P.O. Box 611, Old Chelsea Station, New York, NY 10011)
 Coed discussions, Tu 8:30pm; women's rap, W 8pm; men's rap, F 8pm. Nonpolitical, nonactivist organization seeking to help homosexuals accept themselves and learn more about homosexuality. Crisis counseling, social activities, sculpture classes, physical fitness and dance classes, group/individual counseling, VD testing.

OVEREATING

NOTE: There are two important organizations in New York, Weight Watchers which emphasizes dietary control and regular weighing-in and Overeaters Anonymous which emphasizes the analysis/restructuring of one's whole psychic pattern of relating to life situations, including overeating.

CENTRAL OFFICES:

Overeaters Anonymous (OA).....541-6998
 P.O. Box 2121, Grand Central Station, New York, NY 10017
 Call first for general information and for times & addresses of various OA meetings. OA considers overeating a "disease" and its plan follows essentially that of AA's 12 steps. Emphasized are reliance on divine help, close contact with other OAs at meetings and by telephone, and the following of an extended plan to change the psychic mechanisms that lead to overeating. Meetings free though offering taken.

Weight Watchers.....896-9800
 800 Community Dr., New York, NY
 Call for general information and for times & addresses of meetings. Emphasis is placed on attending a series of lectures, on reeducating one's thinking about eating, on following a strict dietary plan and on weighing-in weekly. Initial fee \$7.00, \$3.00 each weekly weighing-in. (There are no groups especially for gays.)

LOCAL GAY GROUPS:

Overeaters Anonymous - Gay Group..... ---
 400 W. 14th St., 2nd floor, New York, NY
 Meetings: 6:30pm, W. Free, donation.

PARENTS' GROUPS (Gay Parents and of Gays)

- Gay Parents (parents who are gay).....242-6616
 c/o Church of the Beloved Disciple, 348 W. 14th St., New York, NY 10014
 Meetings: second and fourth Sundays of month.
- Parents of Gays..... ---
 c/o Metropolitan Community Church of New York, 13th St./7th Ave., New York, NY 10011
 Meets 4th Sunday of month, 3pm. Helps parents of gays and their children. Recommended reading: Hobson, Consenting Adults, and GAA's Twenty Questions about Homosexuality.

PRINTING / PUBLISHING SOURCES

- Come! Unity Press.....675-3034
 13 E. 17th St., 6th floor, New York, NY 10003
 Gay anarchist collective printing cooperative. Provides access to layout and photo-offset printing equipment for movement/resistance organizations and individuals who can share skills needed to do their own printing. Costs related to ability to pay.
- Inter Typographics, Inc......691-4000
 652 Hudson St., New York, NY 10014
 Typesetting, design, supervision of presswork.
- Lesbian Book..... ---
 c/o Carolyn Pope, P.O. Box 46, Old Chelsea Station, New York, NY 10011
 Interested in manuscripts on lesbian lifestyles and political theory. Nonfiction only. Interested in photography.
- Nick Curto Studio (graphic art).....289-1741
 185 E. 85th St., New York, NY 10028
- Out and Out Press..... ---
 44 7th Ave., Brooklyn, NY 11217
 Small publisher. Has released 4 books of lesbian poetry. More titles scheduled.
- Renaissance House.....834-0140
 P.O. Box 292, Village Station, New York, NY 10014
 Attempting to begin a program of quality male-oriented gay fiction, with sexual content not unsuitable for mass market. Send sample material with return postage.
- Tower Press..... ---
 20 W. 22nd St., New York, NY 10011
 Lesbian feminist run printing establishment.

RADIO PROGRAMS

- WBAI-FM - "Importance of Being Honest".....(station) 826-0880
 359 E. 62nd St., New York, NY 10021. Attention Neil A. Marks
 99.5 FM. Program began Tu, Feb. 24, 11pm, every other week thereafter. There may be a lesbian show alternating with this program every other week.

RAPE COUNSELING

- Crime Victim Hotline (Brooklyn only).....834-7444
 For victims of rape in Brooklyn. Counseling, information, referral, emergency repair after buglarly. 24-hr. service, 7 days/wk.
- New York City Police Department - Sex Crime Analysis Unit.....233-3000
 Talk with a female police officer. Psychological/medical referrals. Victim can talk about the crime, or police officer can conduct interview. 24 hr., 7 days/wk.
- New York Women Against Rape (WAR).....(M-F, 6-9pm) 877-8700
 150 Amsterdam Ave., New York, NY

Counsels rape victims by phone & in person. Accompanies victim to hospital or court. Makes referrals to other agencies. Provides speakers for community groups.
Queens Women Against Rape.....969-7605
 For victims of crime in Queens. Crisis counseling, advocacy, court watching, referral to sympathetic doctors & lawyers. Will accompany victim to police station, hospital or court. Person at home, 6-9, M-F. At other times, calls are recorded, will be answered as soon as possible.

RELIGIOUS GROUPS

Celtic Order of the Silver Unicorn.....671-1728
 211 W. 22nd St., Apt. 2B, New York, NY 10011
 Worship of the Old Religion. Workshops.

Church of the Beloved Disciple.....242-6616
 348 W. 14th St., New York, NY 10014
 Services, Su 9am, 2pm (main service), 7pm. Space available in the church for rent, for meetings, concerts, small dances, etc.

Committee of Friends on Bisexuality.....866-8986
 723 Hastings Hall, Union Theological Seminary, Broadway/120th St., New York, NY 10027
 Dissemination of information on and promotion of discussion of bisexuality among Quakers and at large.

Community of the Love of Christ.....228-9244
 c/o Freespace Alternative University, 339 Lafayette St. (3rd floor), New York, NY 10012
 Services, Su 5pm. Worship according to the Syro-Chaldean tradition of Fourth Way Gnostic Christianity. Counseling by appointment.

Congregation Beth Simchat Torah.....255-2599
 c/o Barrett Brick, P.O. Box 1270, General Post Office, New York, NY 10001
 Synagogue located 151 Bank St. Shabbat services, F 8:15pm. Contact synagogue (number given above) for dates and times of holiday services; of classes in Yiddish, Hebrew, Bible and the Talmud; and of social and cultural events. Publish Gay Synagogue News.

Dignity, New York..... ---
 St. John's Church, 224 Waverly Place, New York, NY
 For gay Catholics. Services, 1st W of month, 7pm. Mailing address: P.O. Box 1554, FDR Station, New York, NY 10022. Publish Insight.

Episcopalian Gay Caucus..... ---
 c/o National Gay Task Force, 80 5th Ave., Rm. 903, New York, NY 10011

Evangelicals Concerned.....688-0628
 c/o Homosexual Community Counseling Center, 30 E. 16th St., New York, NY 10022
 Educational task force ministering with Christian gays and their families.

Integrity NYC (Gay Episcopal Forum).....982-3558
 Church of the Ascension, 5th Ave./10th St., New York, NY 10003

Lutherans Concerned for Gay People.....362-0969
 c/o John Herbert, 157 W. 85th St., New York, NY 10024
 Monthly meetings. To unite gay Lutherans, to provide support and intercommunication.

Metropolitan Community Church, Brooklyn.....662-1610
 50 Monroe Place, Brooklyn Heights, NY 11201
 Worship service, Su 2pm. Counseling, rap groups, Bible study, social events.

Metropolitan Community Church Hispana.....228-1468, 786-5163
 c/o Calvary Church, E. 21st St./Park Ave., New York, NY 10010. Mail: P.O. Box 110, Peter Stuyvesant Station, New York, NY 10009
 Worship service, Su, 7pm. Counseling, rap groups, Bible study, and social events.
 For Hispanic gays. Services in Spanish. Publish Gay Hispano.

Metropolitan Community Church, New York.....691-7428
 201 W. 13th St./7th Ave., New York, NY 10011 Mail: P.O. Box 1757, General Post Office, New York, NY 10001.
 Worship service, Su 7:00pm. Midweek service, W 8:00pm. Bible seminars, W 6:30pm. Sunday school for children, counseling, social and sports activities.

Other groups associated with MCC-NY:

Alcoholics Together - W, 7pm. For alcoholics and friends of alcoholics. Based on the AA program. Staff counseling, group rap and support of each other, and referrals to AA, Al-Anon, and professional detoxification programs.....469-5861

Dykes and Tykes - 2nd Tu each month. For lesbians who want to create a strong community for themselves & their children, also for lovers of lesbian mothers, daughters of lesbians, and lesbians interested in teaching/counseling, etc.....539-0411

Men's Rap Group - Th, 7:30pm. For gay men who wish through discussion to more fully understand themselves and other gays, to discover new ways of building a fuller personal life and world for gay people, and to help one another.....787-3687

Prison Ministry, Rikers's Island - Su, 2pm. For gay men in the "Queens' Tank" and lesbians in prison. Offers counseling, friendship, encouragement, working with prison officials, and working for a better handling of gay prisoners.....469-5861

Third World Women - Th, 7:30pm. For black and Hispanic lesbians and friends who are interested in sharing discussions, in seeking a fuller self-realization, and in helping each other to learn how to build a stronger sense of community.

Women's Rap Group - Tu, 7:30pm. For lesbians who wish through discussion to know themselves better, to share common lesbian experiences, and to discover new ways of finding fulfillment in the gay community and society at large.

MCC-NY publishes The Mustard Seed.

Metropolitan Community Church, Westchester.....691-7428

c/o GLOW, P.O. Box 847, White Plains, NY 10602

Worship service, Su 2pm. Counseling, Bible study, social activities.

United Church of Christ Gay Caucus in New York.....628-2038

c/o Milton Lounsberry, 421 E. 78th St., Apt. 2D, New York, NY 10021

SWITCHBOARDS

Gay Switchboard.....924-4036

247 W. 11th St., New York, NY 10014. Mail: P.O. Box 805, Madison Square Station, New York, NY 10010

Information and referral service for gay men, by gay men. Have extensive listings for New York and also extending beyond the city.

Lesbian Switchboard.....741-2610

Information, referral and counseling for lesbians, by lesbians. Have extensive listings beyond the metropolitan area also.

TEACHERS GROUPS

Gay Academic Union, National Office..... ---

P.O. Box 480, Lenox Hill Station, New York, NY 10021

Gay Academic Union, New York Branch..... ---

P.O. Box 480, Lenox Hill Station, New York, NY 10021

Helps gay teachers with their common needs, encourages scholarly research in topics relating to homosexuality and gay culture, monthly meetings, annual conference.

Gay Teachers Association.....(after 5pm) 789-8176

204 Lincoln Place, Brooklyn, NY 11217

Helps gay teachers, advises them of legal rights, works for better protection of gay teachers through contact with the Board of Education, etc.

WALL STREET JOURNAL

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EDITION

TUESDAY, OCTOBER 10, 1978

What's News—

Finance

Industrialized restrictions, petroleum products states. The turned that re- may become crude oil. ers are uncer- processing ca- sible surges in any observers and eventually perhaps within

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eed to acquire onal Pictures wap. (Page)

employees over-

World-Wide

TREATY TALKS between Egypt and Israel will be opened personally by Carter.

A White House official, who declined to be identified, said the President would participate in the opening of the peace conference Thursday in Washington "to underline the importance that we place on it and our continuing role in it." The official also left open the possibility that Carter would meet at the White House with the Israeli and Egyptian delegations before the session starts. At the State Department, a spokesman said Secretary of State Vance would leave Saturday for missions to South Africa and Moscow, but that senior U.S. officials would be involved in the talks at all times. Both Israeli Prime Minister Begin and Egyptian President Sadat have praised Carter's role in the 13-day conference that led to the Camp David accords setting up the negotiations.

Some members of the Israeli and Egyptian delegations said they expect the talks to last two or three weeks, but the White House official said "that is not something we can control."

At the UN, Israeli Foreign Minister Dayan, who will head the Israeli delegation, urged other Arab nations to join the peace process. But he defended Israeli control of all Jerusalem and Jewish settlements on the West Bank of the Jordan River. He said any ban on Jewish settlements on the West Bank was "inconceivable."

Lebanese President Sarkis ended three days of talks in Damascus with Syrian President Assad and embarked on a trip to win support for efforts to end the fighting in Lebanon between Syrian troops and Christian militiamen. He will visit Saudi Arabia, Sudan and the United Arab Emirates. In Beirut, the two-day-old truce appeared to be holding.

RHODESIA'S IAN SMITH said a meeting with Vance didn't alter U.S. views.

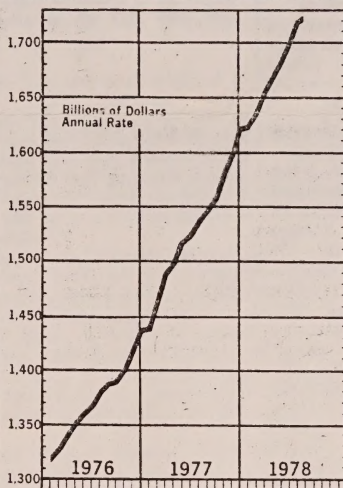
The prime minister and a black colleague on Rhodesia's interim ruling council, Ndbaningi Sithole, met for two hours with the Secretary of State in Washington. Smith said afterward that Vance gave no sign that the U.S. would soften its opposition to his "internal settlement" for achieving black majority rule. "It was a repetition of old ideas," Smith said. He said the meeting, also attended by UN envoy Andrew Young and British ambassador Peter Jay, produced no movement toward convening a conference involving black guerrillas opposed to the internal settlement. The U.S. believes that any settlement that doesn't include the two guerrilla groups is doomed.

Smith said U.S. officials held out the possibility of another meeting when the two other black members of the ruling council arrive in the U.S. later this week.

Violence in Iran continued to spread as demonstrators clashed with police in half a dozen cities. Tehran newspapers said at least six persons died in the latest wave of protests sparked by a civil workers' strike that has spread to most government agencies. The strike has closed schools, hospitals and courts, and has affected transportation and postal services.

Prime Minister Sharif-Emami ordered a revision of Iran's \$40 billion annual budget

Personal Income



PERSONAL INCOME in August rose to a seasonally adjusted annual rate of \$1.72 trillion from a revised \$1.720 trillion a month earlier, the Commerce Department reports.

California Is Roiled By a New Initiative, Over Homosexuals

State Voters to Decide Nov. 7 Whether School Boards May Fire 'Gay' Teachers

By VICTOR F. ZONANA
Staff Reporter of THE WALL STREET JOURNAL

Until a few months ago, Larry Berner was considered an excellent teacher at the Fitch Mountain Elementary School in Healdsburg, Calif. Praised by parents, students and colleagues, the 38-year-old former Air Force lieutenant planned a long career "doing what I'm best at—working with children."

Last spring, however, Mr. Berner put his job on the line: He voiced his opposition to a California ballot proposal that would permit local school boards to fire homosexual teachers, and he publicly acknowledged his own homosexuality. "I was just exercising my constitutional right to free speech," Mr. Berner says.

Now, as the Nov. 7 vote nears, Mr. Berner finds himself caught in a storm of controversy over whether homosexuals should be permitted to teach in public schools. Sentiment in Healdsburg, a small town in the Sonoma Valley wine country, is split; some parents back Mr. Berner, and others demand his dismissal.

"Larry Berner is out bragging he's a homosexual," says John Briggs, the conservative Orange County state senator who is leading the campaign against homosexual teachers. "We're going to get him," the senator adds.

First Statewide Test

Sen. Briggs' initiative, known as Proposition 5, has emerged as perhaps the most controversial measure in this fall's California campaign. The initiative is significant because it is the first statewide test of the "gay rights" movement, which already has suffered setbacks in local elections in Dade

Labor Letter

A Special News Report on People And Their Jobs in Offices, Fields and Factories

WHITE HOUSE PRESSURE on Teamster talks worries trucking companies.

Management bargainers voice concern that administration inflation-fighters "don't realize the implications of their current posture," which consists of publicly pressuring both sides for a noninflationary settlement. Remembering how the White House forced the coal operators to make concessions to end the miners' strike, trucking officials wonder how the administration would behave if a truck strike occurred.

Management bargainers find it "curious" that they haven't been asked to meet with administration inflation-fighters. It's "unrealistic" for the White House to have set its policies without taking truckers' views into account, one complains. Talks don't begin until December (the current contract expires March 31) but Teamsters' chief Fitzsimmons has had two White House meetings.

Trucking officials say they don't need White House goading to take a hard stance; they deny inflation-fighter Bosworth's charge that they "caved" in previous talks.

FOREIGN ACCENTS prevail among dishwashers at many restaurants.

Increasingly, immigrants—some of them illegal aliens—take over the low-paying jobs that many natives shun. "It's hard to find somebody who is dependable and good and speaks any English at all," says an executive of Restaurant Associates Inc., which operates 70 East Coast eateries. Even "high school kids" don't want dishwashing jobs any more, complains an International House of Pancakes official—"they want to be president of the company."

Finding dishwashers isn't hard—it's keeping them that taxes restaurants. "They're tough to hang on to," complains a manager at Pittsburgh's Rusty Scupper. But unionized dishwashers in Pittsburgh, who make more than \$3.85 an hour rather than the usual \$2.65 minimum, stay longer; some have retired with as much as 40 years on the job.

JOCKS GET JOBS in a new business effort to help the U.S. Olympic team.

Currently 52 athletes—each ranked among the nation's top 10 in his or her sport—are at work under the program, developed by Canteen Corp. President Howard Miller. He says United Air Lines has a shot put as a management trainee; Allstate Insurance employs a woman archer as a secretary. Miller Stan Vinson is a shoe sales representative for Wilson Sporting Goods.

Altogether 90 big companies have agreed to participate. The work, which doesn't violate Olympic rules, is part time, giving the athletes both an income and time to train. The idea: to widen the pool of contenders for the U.S. Olympic team generally and particularly to help out-of-school athletes in sports, like hammer-throwing, where an athlete reaches his peak in his mid-to-late twenties.

J.C. Penney agrees to hire 10 athletes, while Hyatt plans to take up to one per hotel.

BANK ON IT: Temporaries Inc., a Washington D.C.-based temporary help concern, offers its 15,000 employees an unusual emolument. On Jan. 1, it's opening a full-service federal credit union for the employees to

(Story on Page 8)

The income exclusion for Americans overseas may be dropped or drastically pared by tax conferees. The Senate is expected to press firmly for its bill, which is much less generous than the House version and contains a new system of deductions to replace the exclusion.

(Story on Page 15)

MGM and Hilton Hotels agreed to buy land together in Atlantic City, but each plans to build its own hotel-casino on a portion of the property. Both declined to disclose how much they paid for the land.

(Story on Page 4)

Merrill Lynch would acquire AMIC for cash and stock valued at \$85 million to \$90 million under an agreement announced by the firms.

(Story on Page 12)

Filmways Inc. agreed to acquire American International Pictures through a securities swap.

(Story on Back Page)

Volkswagen's UAW employees overwhelmingly rejected a proposed three-year contract and struck the firm's New Stanton, Pa., plant. The unauthorized walkout was a setback for UAW leaders, who had praised the tentative accord.

(Story on Page 5)

Banking regulators are putting the final touches on new rules that allow community groups to challenge the performance of banks and thrift institutions.

(Story on Page 4)

UAL's United Airlines received final approval from President Carter to fly from Seattle and Portland to Japan, its first international overseas destination.

(Story on Page 6)

Chrysler plans to build a 600,000-square-foot plant in Richmond, Ind., to produce automatic transaxles for new front-wheel-drive cars in the 1981 model year. The initial investment will be for up to \$160 million.

(Story on Page 7)

Sweden's next government is almost certain to support the economic policies of the coalition that resigned last week. The policies sought to make Swedish goods more competitive abroad and cut inflation at home.

(Story on Page 17)

Markets—

Stocks: Volume 19,720,000 shares. Dow Jones industrials 893.19, up 13.17; transportation 248.30, up 1.42; utilities 106.63, up 0.34.

Bonds: Dow Jones 20 bonds 88.30, off 0.02.

Commodities: Dow Jones futures index 384.55, up 1.03; spot index 380.33, up 0.21.

The Editorial Page

California has made a smoother transition to its post-Proposition 13 world than many had expected, but distribution of the state's massive surplus is having some unintended consequences. (Page 22.)

TODAY'S INDEX

Bond Markets	36	Foreign Markets	40,42,44
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Prime Minister Sharif-Emami ordered a revision of Iran's \$40 billion annual budget to cut an unspecified amount of military spending and \$20 billion earmarked for nuclear power plants. A Tehran newspaper said the moves, taken to meet strikers' pay demands, may force the government to cancel plans to buy a \$1.2 billion airborne warning system known as AWACS from the U.S.

Nicaraguan President Somoza lifted his month-old censorship of the news media. Somoza reportedly had been under pressure from an international mediation team to ease certain civil restrictions to improve the atmosphere for negotiations with groups opposed to his rule. The mediation team is made up of officials from the U.S., Guatemala and the Dominican Republic.

The Vatican announced that Roman Catholic cardinals will enter their secret conclave Saturday night and cast their first ballots for a new pope the following morning. Separately, the dean of the College of Cardinals, Carlo Confalonieri, predicted the election of a successor to Pope John Paul I will be brief. His remarks were seen as an indication the cardinals may be near a consensus.

The Senate Ethics Committee said it will be unable to complete its investigation of the financial affairs of Sen. Edward Brooke (R., Mass.) before the Nov. 7 election in which Brooke is being challenged by Democratic Rep. Paul Tsongas. The panel said its special counsel hadn't received and examined material needed to finish his report to the committee.

A compromise contract awarding the 1984 Summer Olympic Games to Los Angeles was approved by the International Olympic Committee in Lausanne, Switzerland. The contract resolves a dispute over financing by providing that the U.S. Olympic Committee and the local organizing committee will protect the city against financial losses. The city is expected to approve the contract.

Vietnam claimed that uprisings against the Cambodian government have spread to 16 of the country's 19 provinces despite the "fiercest ever" purge. Radio Hanoi said some of the rebels in Cambodia, which is locked in a border war with Vietnam, have "gained firm bases in many areas." The broadcast accused the Cambodian regime of following "genocidal, Peking-ordered anti-Vietnam" policies.

Died: Jacques Brel, 49, the Belgian-born singer and composer who became one of France's most popular entertainers, in the Paris suburb of Bobigny, from lung cancer.

Headsburg, Calif., Praised by parents, students and colleagues, the 38-year-old former Air Force lieutenant planned a long career "doing what I'm best at—working with children."

Last spring, however, Mr. Berner put his job on the line: He voiced his opposition to a California ballot proposal that would permit local school boards to fire homosexual teachers, and he publicly acknowledged his own homosexuality. "I was just exercising my constitutional right to free speech," Mr. Berner says.

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First Statewide Test

Sen. Briggs' initiative, known as Proposition 6, has emerged as perhaps the most controversial measure in this fall's California campaign. The initiative is significant because it is the first statewide test of the "gay rights" movement, which already has suffered setbacks in local elections in Dade County, Fla.; Wichita, Kans.; St. Paul, Minn., and Eugene, Ore. Although the measure is opposed by a broad range of public figures—including such unlikely allies as Gov. Jerry Brown and his predecessor, Ronald Reagan—polls indicate that the proposal has an even chance of passing, and thus dealing another setback to homosexual rights.

The initiative specifically provides for dismissal of teachers who engage in "homosexual conduct," which is defined as "advocating, soliciting, imposing, encouraging or promoting of public or private homosexual activity." Bion Gregory, California's chief legislative counsel, says the proposal is so "broad and imprecisely worded" that it "could be read to subject a teacher to dismissal, whether homosexual or not, simply for campaigning against the initiative."

Proposition 6 is different from the Dade County and other "gay rights" referendums, in which voters repealed statutes guaranteeing homosexuals equal rights in employment, housing and other areas. Proposition 6 deals exclusively with teachers, and thus it cuts to the heart of the emotional homosexual-rights issue.

Mixed Feelings

In a recent nationwide Harris poll, 54% of those surveyed said they favored legislation barring job discrimination against homosexuals. But when asked about specific professions, 55% said homosexuals shouldn't be allowed to teach.

"Despite public feeling that discrimination against homosexuals isn't justified, most Americans are opposed to hiring them for jobs that might bring them into contact with the young," Louis Harris, the pollster, concludes.

To counter that opposition, homosexuals and their supporters are seeking to convince voters that Proposition 6 would unnecessarily increase government power and invade citizens' privacy. "We already have enough laws on the books to protect the youngsters," Wilson Riles, state superintendent of schools, says. Proposition 6, adds Don Bradley, a professional campaign manager who is heading the opposition to the initiative, "would legalize discrimination and lead to witch hunts."

Not so, says Sen. Briggs, who notes that under the initiative teachers could be fired only after two hearings and that all dismissals would be subject to judicial review. "This is a question of parents' rights, not gay rights," he declares. "Parents have the right to prevent the homosexuals from gaining access to their children."

The Briggs campaign material plays to parents' fears about child molestation. One

Please Turn to Page 32, Column 3

unionized dishwashers make more than the usual \$2.65 an hour have retired with the job.

JOCKS GET J... fort to help the U.S. Currently 52 among the nation—are at work under by Canteen Corp. He says United A as a management ance employs a w tary. Miller Stan representative for W

Altogether 90 to participate late Olympic r athletes both a The idea: to win for the U.S. O particularly to h sports, like hamr lete reaches his p ties.

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Zip _____

ns should be aware that the gold and
markets are subject to daily and long-term
fluctuations as economic factors change. IPMC
is not affiliated with the Commodity Futures Trading
Commission.

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S.A.—PETROBRAS

BRAZIL

BIDDING SUPEX—03/78

ANNOUNCING OF A COMPETITIVE
BIDDING IN AREAS LOCATED

TO BE EXECUTED IN THE
PROVIDED THAT CONTRACT
CONTINGENT UPON THE
PRODUCTION FROM THE
FIELD BY CONTRACTOR.

APPLICATION FORM, INTERESTED
PARTIES AND TRADITION IN SUCH
COUNTRY, ARE REQUESTED TO
SUBMIT ADDRESSES BELOW:

— 23 ANDAR, SALA 2339 —
— RIO DE JANEIRO — BRA-

SECOND FLOOR

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EME ETAGE PARIS 8 —

BE FILLED IN BY THE IN-
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MINARY SELECTION DOES
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MAY CHOOSE IN ORDER
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MENT.

BER 10TH, 1978
SUPERINTENDENCY

HOLDERS

COMPANY

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shares of Cumulative Preferred
terminating August 31, 1978.
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COMPANY

reet
525

Our son once had a gay teacher, and he
was one of the best teachers around," she
adds.

But a strong supporter of the initiative,
John Pickrell, a Concord construction engi-
neer, says, "The homosexual isn't following
God's law." Then Mr. Pickrell adds, "I
don't want my kids looking up to a homosex-
ual."

A common view is expressed by Robert
Hammond, a structural mechanic from On-
tario, who also favors the initiative. "I don't
mind if homosexuals are teaching, as long
as they keep it hidden," he says. "That way,
there's no danger to the kids."

That sentiment rankles some homosexual
activists, who have been urging homosexu-
als to "come out of the closet." Harvey
Milk, a former Wall Street securities analyst
who now is an openly homosexual city su-
pervisor in San Francisco, says, "The only
way we can win our acceptance is for people
to realize there are gays in every profes-
sion, at every level of society." He adds,
"We'd win this initiative if every gay person
in this state 'came out' to parents, friends
and colleagues."

Media Blitzes Planned

Both sides are trying to raise at least \$1
million apiece for last-minute media blitzes.
The impact can't be predicted, nor can the
effect of the many big-name endorsements.

The most-prominent supporter of Propo-
sition 6 is Anita Bryant, the Florida orange-
juice promoter who played a big role in last
year's anti-homosexual campaign in Dade
County. On the other hand, many show-bus-
iness personalities oppose the measure, and
Howard Jarvis, who led the successful fight
to pass the tax-cutting Proposition 13, calls
the Briggs initiative "discriminatory."

Another conservative, Mr. Reagan, says
he believes that Proposition 6 "has the po-
tential for infringing basic rights of privacy
and perhaps even constitutional rights." He
adds that "innocent lives could be ruined"
if, for example, an overwrought youngster,
disappointed by bad grades, maliciously ac-
cused a teacher of advocating homosexuality.

Foes of the measure also have orches-
trated an impressive list of institutional op-
ponents; included are the American Civil
Liberties Union, the state Parents and
Teachers Association and dozens of labor
unions (among them, the Teamsters). Sen.
Briggs says he is unconcerned. "The people
are with me," he says.

Quit Race in May

The people weren't with him, however,
when he ran for the Republican gubernato-
rial nomination earlier this year. He was so
far behind in the polls that he quit the race
in May, and then he used most of his cam-
paign funds to put Proposition 6 on the bal-
lot. Although these financial dealings were
questioned by Proposition 6 opponents, At-
torney General Evelle Younger cleared Sen.
Briggs of any wrongdoing.

The 48-year-old senator, who once called
the Democratic Party "the party of grass,
gays and godlessness," enjoys what he calls
"confrontation politics." Critics charge him
with using the homosexual-teachers issue to
set the stage for a future statewide race,
perhaps for a U.S. Senate seat in 1980. In-
deed, Mr. Briggs acknowledges, "Yes, I
would like to be a U.S. Senator."

He has been traveling around the state,
garnering headlines as he debates homosex-
uals and their backers. "Politics is show
business," he says in an interview. He then
explains his lack of support among fellow
legislators: "Anybody who gets bigger head-
lines sends the others into fits of rage."

David Goodstein, publisher of a homosex-
ual newspaper, the Advocate, believes that
even if Sen. Briggs wins, "Gays will ulti-
mately gain acceptance in America." Mr.
Goodstein continues, "For every gay person
Briggs pushes back into the closet, there are
two people he's pushing out. He has united
the gay community as nothing else could."

set forth in the Offer to Purchase, dated October 1, 1978, and
"Offer"). With the prior written consent of the Company, the P
purchase pursuant to the Offer to up to 2,200,000 (any such in
Number of Shares").

The Offer is not conditioned upon any minimum num

The Board of Directors of the Company by unanim
that shareholders who wish to receive cash for their Sha
and tender their Shares to the Purchaser pursuant to the

If more than 1,800,000 Shares (or any Increased Num
tendered at the initial expiration date of the Offer, purchases w
adjustments to avoid purchases of fractional Shares). If less tha
Shares) are tendered and remain tendered at the initial expirat
Shares purchased pursuant to the Offer will be purchased in t
remaining tendered at the initial expiration date of the Offer wi
any extended period are purchased, and (b) if less than all
purchased, the Shares to be purchased will be purchased in
applicable extension notice.

All tenders of Shares pursuant to the Offer will be irrevocab
at any time prior to October 30, 1978 and at any time after Decem

The Purchaser, Pillsbury and the Company have entered in
which the Company will be merged into the Purchaser following
and Plan of Merger, the merger (the "Merger") is subject, amo
holders of Pillsbury and the Company and the receipt of a favora
respect to the tax-free nature of the exchange of shares in the M
for .8324 of a share of Pillsbury Common Stock, each share of
Stock will be exchanged for 2.9134 shares of Pillsbury Comm
Convertible Preference Stock will be exchanged for 3.3296 sha
the Company's Series D Convertible Preference Stock will be e
Stock. At the option of Pillsbury, exercisable by written notice
days prior to the date on which the proxy material relating to t
or the Company, each share of the Company's Series E Preferen
or 2.4804 shares of Pillsbury Common Stock and each share of th
be converted into either \$110 in cash or 2.4581 shares of Pills
and Pillsbury will assume the Company's obligations with
Debentures due August 1, 1992, which will become convertible
share for each \$50.58 principal amount of Debentures.

The Purchaser will not pay any fees or commissions to
than the Dealer Managers) for soliciting tenders of Shares

On September 18, 1978, the Purchaser delivered to the
to make the Offer as required by Section 203 of the Delawa
Statute"), which statement is required to be delivered not less
offer is made. The Delaware Statute requires that a tender offer
after it is first made, during which period any shareholder ma
provides that any revised or amended tender offer which chan
or the number of equity securities for which the offer is made
least 10 days following the amendment. Under the Delaware Sta
may be made by the Purchaser or any associate of the Purchaser

The Offer to Purchase and Letter of Transmittal contain in
should be read before any decision is made with respect to the C
duly executed Letter of Transmittal.

Questions and requests for assistance may be directed to th
listed below.

The Information Agent

GEORGESON &

150 South Wacker Drive
Chicago, Illinois 60606
(312) 346-7161
(Call Collect)

100 Wall Street
New York, New York 10038
(212) 422-1470
(Call Collect)

The Dealer Manager

Goldman, Sachs

55 Broad Street
New York, New York 10046
New York State:
(212) 676-8300
Other Areas:
(800) 221-4918

October 10, 1978

NO PROPOSITION 6

A Few Questions -- and Answers -- About Proposition 6 and How It Affects You.

SUMMARY OF PROPOSITION 6 -- The Briggs Initiative

The initiative, in effect, would result in the firing of homosexual teachers for the way they live their private lives -- as well as the firing of any of their heterosexual colleagues who support or tolerate homosexuality. The initiative prohibits the hiring and requires the firing of public school teachers, teachers' aides, school administrators or counselors for advocating, soliciting, imposing, encouraging or promoting homosexual acts in a manner likely to come to the attention of other employees or students. Local school boards would determine fitness for teaching if charges were brought and a two-stage hearing process, with judicial review, would be used in dismissal cases. The financial impact, according to the Attorney General, is potentially substantial for local school districts.

DO WE NEED BRIGGS' SCHEME TO PROTECT OUR CHILDREN?

No! The California Department of Education has stated unequivocally that "the current law (Calif. Education Code #44932) is sufficient to protect pupils from sexual advances by teachers, homosexual or heterosexual, and to prevent teachers from promoting their sexual lifestyle or orientation in the classroom." No person convicted of a sexual crime can be licensed as a teacher in California and, most importantly, reports from school boards throughout the state indicate that no problem exists.

WHO DOES IT AFFECT?

All of California's public school employees, whether homosexual or heterosexual. It would invade the privacy of every teacher, limit free speech, encourage witch-hunts, inhibit classroom discipline, add layers of bureaucracy and squander tax dollars. It promotes bigotry and harassment.

HOW ARE HETEROSEXUAL SCHOOL EMPLOYEES AFFECTED?

In this loosely written proposal, educators who even mention the word "homosexual" in anything other than a hostile way, could be fired.

HOW ARE HOMOSEXUAL TEACHERS AFFECTED?

Thousands of teachers and other school employees could face firings because of their sexual orientation. If a teacher or other school employee is accused of homosexuality, that individual would have to prove otherwise. That would mean opening his or her private life to the scrutiny of strangers, and subjecting friends and family to questioning.

WHO CAN FILE A COMPLAINT AGAINST A TEACHER?

Any co-worker, parent or student who has a grudge against a teacher or other school employee could file a written complaint. School boards would be forced to hold costly hearings, violating the employee's privacy. It could permanently affect the career of a valuable educator.

WHAT WILL IT COST THE TAXPAYERS?

The legislative analyst estimates costs at between \$3,000 and \$4,000 per hearing. A new bureaucracy would be established. The hearings would entail additional legal, clerical and investigative expenses. There would also be the cost of employing substitute personnel to fill in for suspended employees.

HOW WOULD PROPOSITION 6 AFFECT OUR CHILDREN?

Not only would some children find themselves in long, possibly public hearings, but their schools would face disruption and teaching would be conducted in a climate of fear. Children will suffer when education is neglected and money and energy is diverted to unnecessary legal battles.

SHOULD HOMOSEXUALS BE ALLOWED TO TEACH IN THE CLASSROOM?

Just as religious and racial orientation do not affect what is taught in the classroom, sexual orientation does not affect what is taught in the classroom. Like their heterosexual colleagues, the assignment of homosexual teachers is to instruct in history or art or reading or math -- whatever curriculum the local school boards have adopted for the school-age population. THEY DO NOT TEACH HOMOSEXUALITY.

ARE HOMOSEXUALS CHILD MOLESTERS?

Virtually every authoritative study on child molestation shows that it is the heterosexual male, not the homosexual male who is responsible for over 90% of reported incidents.

In Santa Clara: Child Sexual Abuse Treatment Center -- handled fewer than half a dozen cases of a homosexual nature, out of a total of 700 in the last six years.
In San Francisco: Last available report -- of 107 reported incidents of child molestation, all were by heterosexuals.

HOW DOES PROPOSITION 6 DIFFER FROM THE REPEAL OF RECENT GAY RIGHTS' ORDINANCES IN MIAMI, EUGENE, WICHITA AND ST. PAUL?

Proposition 6, unlike those repeals, would deprive all educators of basic rights of privacy and speech, not only in the classroom but in their homes and with their families. The repealed ordinances were designed to protect rights of homosexuals and the repeals simply removed the special protections without depriving anyone of any rights. The National Louis Harris Poll published in July, 1977, stated the majority of Americans think that homosexuals suffer the greatest amount of discrimination in the country.

Discriminate -- v.i. l. to make a distinction in favor of or against a person or a thing or a group, class, or category to which the person or thing belongs, rather than according to actual merit. (Random House Unabridged Dictionary -- emphasis added).

WHO IS JOHN BRIGGS?

A Republican State Senator from Fullerton, Briggs is an ultra-conservative who played a well-publicized but brief role in Anita Bryant's anti-homosexual campaign in Miami. Using money channeled from his abortive run for Governor -- Briggs got only 1.4% of the Republican primary vote -- he funded the drive to qualify both this discriminatory initiative and one which dramatically increases the use of the gas chamber for capital crimes. Briggs calls homosexuals "a self-styled minority like wife-beaters and ex-convicts". His voting record in the State Senate is in conflict with such diverse groups as the Sierra Club, the California Peace Officer's Association, the Council of Older Americans, and the California Labor Federation.

ORGANIZATIONS WHICH OPPOSE PROPOSITION 6

California Teachers Association	Los Angeles City Council
California Federation of Teachers	ACLU/Northern & Southern California
California League of Women Voters	Actor's Equity Association
California State AFL/CIO	Mental Health Association in California
California Democratic Party	National Association of Social Workers
California Young Republicans	California Nurses Association, Region 12
Union of American Hebrew Congregations	Campaign for Economic Democracy
	(partial list)

MOUTH-GENITAL CONTACT (69) AND ANAL INTERCOURSE ARE
PERVERSIONS WHICH SHOULD BE AVOIDED.

To learn the correct answer, visit the Sex Information
and Referral Service booth upstairs.

NO PROPOSITION 6

Dear Friend:

Gay America is at war, war against bigotry and the demagogues who seek to destroy us because of our sexual orientation. If Proposition 6 passes in California on November 7, a vicious tide of political and legislative persecution will sweep America.

It's the McCarthyism of this era.

The passage of Proposition 6 means we, by law, will start losing our jobs. Every American should realize the immediate threat.

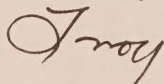
Polls show we are ahead and we can win. However, to run a successful campaign requires \$1.3 to \$1.5 million.

As an individual, group, or business, we solicit your maximum support. Please review the following timetable and participate as you can:

1. Join the "Committee of 100,000" now. If 100,000 people each contributed \$10.00, that would pay for the full television media costs of \$1,000,000.
2. Get friends and others to also join.
3. Organize to help us. We need fundraising and educational events going on throughout the country, informing Americans of the threat, and raising funds to run the campaign. Laws govern such activities, so call us before planning too much. We also appreciate just knowing what is going on.
4. Participate in "National Fundraising Week", October 1st through October 7th/14. During this week, we ask every group, business, bath, and bar to do something to help: Picnics, cocktail parties, \$1.00 NIGHT at the bars...the list goes on. To participate, fill out the poster request card and return.
5. Halloween Help-Out. Bars, discos and other businesses make substantial profits on that night. We ask you to send, by October 15th, five to ten percent of your estimated Halloween Night profit.
6. Anything else you can do or think of.

We appreciate your efforts. This is a national issue and requires help from all gay people and every American who believes in basic human rights for all.

Sincerely,


Troy Perry

Contact: Bruce Goranson
213-930-2520

COMMITTEE OF 100,000

I would like to join the 100,000 people nationwide who are helping Californians defeat Proposition 6, protecting human rights for all. Enclosed is my contribution of \$10 or more.

NAME _____

*OCCUPATION _____

HOME ADDRESS _____

CITY _____

ZIP _____

PHONE _____

*EMPLOYER _____

*INFORMATION REQUIRED BY LAW FOR CONTRIBUTIONS OVER \$50.

RETURN TO: No on Proposition 6 • 5106 Wilshire Bl. • Los Angeles, CA 90036

Send me _____ more cards • \$ _____ Donation enclosed

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Billy Carter rates Georgia men.

**Billy says of
Jimmy's staff:**

★ ☐ !? ★ \$ ✓ ☐ ?

NEW YORK (UPI)—Billy Carter says his brother Jimmy is "probably the most brilliant man I've ever known." But his opinion of some fellow Georgians on the White House staff ranges from unflattering to unprintable and he adds: "I don't trust any of them enough to talk to them."

The president's younger brother made his assessments in a free-wheeling, obscenity-punctuated interview in Penthouse magazine's February issue.

He also disclosed that the State Department made a special request to him and his mother, Lillian, some time ago not to visit Taiwan. The reason given, Billy said vaguely, was "Chinese politics."

And he charged the Internal Revenue Service spent "about \$150,000" auditing his financial records but recouped only \$74 "for the beer (from his filling station) that I gave away and drank myself and didn't pay for."

He said the IRS discriminated against him because he is the president's brother.

Billy offered a low opinion of some of his brother's top advisers.

"Jimmy's got too many young kids around him—Jody Powell, Hamilton Jordan—to know what's going on . . . I think what he's got now is infighting on the staff. Frankly, I don't trust any of them enough to talk to them."

He called adviser Charles Kirbo "about the dumbest bastard I've ever met in my life." He said press secretary Powell "would be better off running a farm in Vienna, (Ga.)."

As for Jordan, "He's a kid . . . I don't know what the hell Hamilton does."

Billy reiterated his oft-expressed admiration of Richard Nixon and George Wallace but had harsh words for anti-homosexual crusader Anita Bryant.

"Really, I think she's full of s--- . . . A friend of my wife and mine is a staunch lesbian, and the guy who cuts my hair is as gay as he can be. I still consider them friends of mine. What they want to do after they get off work ain't none of my damn business."

**Crime figure
probe is urged
in JFK killing**

WASHINGTON (AP) — The government should concentrate a new examination of the as-

Golden ★
Anniversary
Year ★ 1929—1979
L A C C

Gay Studies



now a class at:

Los Angeles City College
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Gay Studies

is a course on Gay cultural and historical beginnings, tracing our Gay anthropological roots from tribal societies up to the present. Emphasis will be paid to the various Gay Movements such as the Uranian-Homosexual, Homophile and Gay Liberation movements. The class will focus on key Gay pioneers such as Karl Heinrich Ulrichs, a German activist, Edward Carpenter, British poet and humanitarian, and Henry Hay who began the movement in America.

DON AMADOR, the instructor, holds his MA in anthropology and is the Los Angeles Mayor's Liaison to the Gay Community.

THE FEE is \$25 (plus the cost of a textbook).

8 Wednesdays

6:00 — 8:00 p.m.

September 26 — November 14

THE GAY COMMUNITY has an opportunity to come together and learn about its unique heritage and culture.

GAY STUDIES explains what the Gay Movement has been in the past and what is happening within the Gay Community today internationally, nationally and locally.

WE ALL WANT TO KNOW what the issues are, but are sometimes embarrassed to ask, or we may find ourselves conveniently changing the subject when it is inappropriate. That no longer need be the case. Join us in Gay Studies.

OUR PROGRESS is excellerating, but to continue along this trend, information needs to be passed along. Our strength only grows through our united effort to build a stronger community.

OUR GAY SISTERS & BROTHERS before us have given us a history to be proud of. Be a part of the history being made today. Gay Studies can help us all.

HARVEY MILK, the first Gay man to be elected City Supervisor, was murdered. The assassin's conviction, a few years imprisonment, reflects the incompetency of the judicial system. This sentence, in essence a right to kill Gays, outraged the entire country. We refuse to turn our backs on this type of bigotry any longer!

OUR PAST, however, has supplied us with information needed to deal with problems that now confront the Gay community, such as the killing of Supervisor Milk. Several past achievements may be applied today to reach future goals. Let this be a warning: Minorities who ignore their history are doomed to repeat past mistakes.

WE ARE ORGANIZED, to share our unique perspective. Having removed the barriers of prejudice we have an opportunity to exchange views and to educate one another for the mutual benefit of everyone concerned. We have a responsibility to pass on our insight to future generations.

BECAUSE WE ARE EVERYWHERE it is our duty to do what we can to help those less fortunate living in areas that still deprive Gays of their *Right To Be.*

THE FUTURE LOOKS BRIGHT for the Gay Students at City College. Up-coming events include Gay Law Day to let members of our community know their rights. Plans are underway to participate in the National March on Washington for Lesbian and Gay Rights. Gay Awareness Week will let students, faculty and administration at City College know that We Are Here!

LET'S PUT THE GAY in the Golden Anniversary Year. Join the Gay Student Union. Enroll in Gay Studies.

Brochure offered by LACC Gay Students Union
Michael A. Lombardi, President

[illegible]

Homosexual Residents of New York City Are Finding a New Pride

Continued From Page 41

ory of the Gay Yellow Pages, a national and local publication, so that bars are no longer the sole source of information.

There is a Gay Switchboard and a Lesbian Switchboard, a Gay Men's Health Project, publications such as *Gayweek*, Christopher Street and Lesbian Tide; the Gay Teachers Association; Dignity, a group of homosexual Roman Catholics; Integrity, a similar group of Episcopalians; a program "Gay Rap" on WBAI radio; travel agencies, as well as numerous clothing, accessory and book stores. In addition to getting involved in these services and enterprises, the homosexual community has become active politically, and the growing political consciousness, activists in the community say, will be a factor to be reckoned with.

Many homosexuals became involved politically when they battled for passage of the New York City Council of a measure that would have barred discrimination in housing and employment. Its passage has failed six times, most recently in September 1975.

But, as was the case nationally, with Anita Bryant's campaign in Florida, the attacks only strengthened the homosexuals' resolve to organize their forces better and to fight harder next time.

Candidates Evaluated

The Democratic mayoral candidates this summer acknowledged homosexuals' strength by appealing for their vote in interviews conducted by the New York Political Action Council. Edward I. Koch, the Democratic mayoral candidate and now a supporter of homosexual rights in Congress, got a "preferred" rating, as did Lewis S. Abzug, Herman Badillo and Percy Sutton. Mario Cuomo, who is now the liberal Party candidate, was rated "acceptable." Mayor Beame and Joel Harnett "unacceptable."

In the Democratic primary, Kenneth Sherrill, a candidate of the Gay Independent Democrats and other clubs, won the vote of district leader in the 69th Assembly district on Manhattan's Upper West Side, becoming, he said, "the first openly gay man to be elected to any party or public office in New York State."

Meanwhile, according to Mr. Livingston, the Political Action Council signed 12,500 new voters during a three-week homosexual-oriented registration drive in June. "What you're getting this year is a logical first step," he said.

One factor contributing to the growing self-awareness of homosexuals has been the generally tolerant attitude of the city in the past few years. "People who never before thought of living their lives openly, people in important positions, are now being sanctioned by the liberals," said Arthur Bell, a Village Voice columnist and long-time activist.

Alongside this apparently growing tolerance is what many leaders perceive to be the more subliminal influence of homosexual taste-makers in New York.

"Gays have a higher economic level," said Mr. Schiff, who founded the Greater Gotham Business Council with a group of professional men almost two years ago. "They save less, spend more on high-luxury items, have nicer apartments."

Thus, he said, a disproportionate number of homosexual trend-setting men set

styles for stores, advertising campaigns and customers.

"Your major stores are catering to gay taste, certainly in fashion," he said.

Meanwhile, thousands of New York homosexual professional people are choosing to cultivate economic, political and social ties among themselves.

"I speak the same language as my patients," said Dr. Kenneth W. Unger, a physician who has had a largely homosexual practice in Greenwich Village for almost four years.

"It's something I believe in," he continued, sitting in his Sheridan Square office. "The gay community can do best by buying gay." Many patients had come to him, he said, after suffering humiliation from "straight" physicians.

Outbreaks of Disease Found

As a result of the new freedom homosexuals have found in dealing with homosexual doctors, outbreaks of disease have been recognized in the way they might not have been even a year ago.

Earlier this month, the New York City Health Department announced that in a study done with the Gay Men's Health Project, it had found "a significant number of cases" of sexually transmitted intestinal infections in the homosexual community. A sample of 100 sexually active men showed 26 percent harbored intestinal parasites.

Dr. Yehudi M. Felman, director of the Bureau of Venereal Disease Control called on "the medical and gay communities" to help fight this "so far silent epidemic with more frequent examinations and treatments."

Lawyers, too, have discovered that homosexuals have special needs that they appreciate being tended to by homosexual attorneys.

"I'm getting to be quite an expert at drawing up gay wills," said George Terzian, who has had his own practice for nearly two years.

Clients often start out thinking they need wills, then progress to more complicated property, insurance and tax matters. As do unmarried heterosexual couples, homosexual couples need legal contracts more than married ones do precisely because they are not.

Thus, lawyers draw up wills in which a lover becomes the heir and also design statements of joint ownerships of weekend homes, among other things. In life insurance, special provisions are made for a lover.

Why would homosexuals choose him over an equally competent "straight" lawyer?

"It's like any minority group," Mr. Terzian said. "There's a tremendous bond. Psychologically, it's more important than the law part. They don't understand when they first get here how much legal help they need. But they feel they can be much more open about themselves."

The same kind of services and businesses have blossomed recently among lesbians as they have among homosexuals. Many women prefer the term lesbian, although the slang "gay" is usually thought of as meaning male.)

Thus there is a lesbian switchboard, newsletter, bookstores, restaurants and political groups, as well as a neighborhood list of doctors, lawyers, psychiatrists and stock brokers.

Nevertheless, some lesbian leaders

admit they have a larger problem of "invisibility" to overcome than homosexual men have.

The network has "really escalated in the past three years," Miss Apuzzo said. Yet "fewer prominent women have come out because they have more to lose and less to gain. They can gain as much by being just feminists."

Major groups such as the National Gay Task Force have made it a point to have equal male and female leaders. Nevertheless, while lesbians may support male homosexual groups and causes, they do not always agree.

"All we have in common is same-sex preference," noted Adrienne Scott, a leader of the year-old Gay Rights National Lobby and a former editor of Blueboy, a slick magazine sometimes referred to as "Playboy for Gays."

"There are many gay men who can't relate to women and lesbians who can't relate to men," she said. There are lesbian separatist groups that will not join in "gay pride" demonstrations.

Some lesbians have also been distressed at male indifference to the women's movement.

"We come into the gay movement with an intellectual and emotional perspective that comes out of the feminist movement," said Ginny Apuzzo of the National Gay Rights Lobby, a Washington-based group. "There's a real problem with many lesbian feminists when men choose to live and die with gay rights alone."

"It's an uphill struggle for the women to be heard" in the homosexual rights movement, she acknowledged.

Many Said to Stay Silent

Moreover, according to Betty Powell, a member of the New York State Advisory Committee to the United States Commission on Civil Rights, "lesbians still threaten many women in the feminist movement. That's still not resolved."

Indeed, there are serious divisions within the homosexual population in New York not just between men and women, but between old and young, moderates and radicals, the wealthy and the poor.

Beyond this, there is what's thought to be the huge reservoir of "silent gays" men and women who still will not "write out" a check to an organization with "gay" in the title, who insist newspapers be sent in plain brown wrappers, or who simply feel that disclosing their sexual preference to the general public will endanger their jobs, home and family.

In addition, there are those, such as the priest for an Episcopal church, who belong to Congregation Beth Shalom Torah, the homosexual father engaged in a custody battle over a child, who participate in "gay rights" activities but prefer not to have their names listed. Too much exposure, they fear, would hurt their reputations because of still-existing bias in the "straight" world.

Often, in recent months, homosexuals who come out have been pleasantly surprised about the benign response. Six months ago you wouldn't have taught me on television for anything," Mr. Schiff said.

He did appear, his neighbors in the small town in Connecticut where he has a weekend house saw him, "and the postscript thought it was simply interesting," he related, laughing.

However, Mr. Schiff's willingness to accept the new activist is not universal.

"There's a whole generation in their 40's and 50's that has always played the role of trying to assimilate in the straight world," he noted.

Militant groups like the Gay Activist Alliance continue to stage demonstrations—more than a dozen in the last month—which some moderates feel are counterproductive.

The group marched recently to protest portrayals of homosexuals on the television series "Soap," an antihomosexual sign in show people's stand on human rights, since it failed to mention homosexuals.

"When all the polite tactics fail, we have to do the more confrontational things," Mr. Kennedy argued. The point is to show people who offend the gay community that they can't get away with it."

Despite the relative freedom homosexuals have in New York, all believe more needs to be done.

Both Mr. Kennedy and Mr. Livingston want to see government inspectors to crack down on bars, bathhouses and after-hours clubs that are fire-traps. (Nine men were killed May 25 in a fire at the Everard Baths in Manhattan.)

Everybody is optimistic that the anti-discrimination ordinance can be passed by the City Council, since its principal opponent, Councilman Matthew J. Troy, Jr., was defeated in the Democratic primary. The measure has the enthusiastic support of Mr. Koch.

Other activists are talking about homosexual addiction, alcoholism and venereal disease centers sponsored by the government for poor people who feel uncomfortable in heterosexual clinics. A developer in California is planning what is billed as the first male homosexual retirement home for lesbians in New York envision a "Lesbian Workman's Circle" for the same purpose.

Even so, concern lingers about an antihomosexual backlash, which activists see as part of a national conservative backlash also aimed at school desegregation, the Equal Rights Amendment and abortion.

"Our teachers honestly feel oppressed," said Marc Rubin of the Gay Teachers Association, a week before the United States Supreme Court refused to review two state rulings allowing teachers to be dismissed on grounds of homosexuality. "It's almost a paranoia."

The American Psychiatric Association denounced the court decision, strengthening its stand, first taken only four years ago, that same-sex attraction is not a sickness. "The efforts to frighten citizens into fear of the influence of homosexuals on our children are utterly without scientific foundation and the efforts should be combated by all citizens of good will," Jack Weinberg, pr

Homosexuals In New York Find New Pride

By GRACE LICHTENSTEIN

It was Yom Kippur at Congregation Beth Simchat Torah, Manhattan's four-year-old self-proclaimed "gay synagogue," and the temple facilities in Westbeth apartments in Greenwich Village were overflowing with more than 350 worshippers.

As the Kol Nidre services proceeded, the congregants, a majority of them in suits, prayer shawls and yarmulkes, joined the rabbi as he recited a special holiday "petition" for "gay liberation," which ended: "Fulfill your promise to lift the oppressed from degradation. Remove affliction and suffering from all gay people."

Four years ago, the synagogue consisted of a small band of homosexuals who gathered at irregular intervals for services. Now, it is a part of New York life, involved in United Jewish Appeal fund-raising efforts, tree-plantings in Israel and offering classes in Hebrew. It is one of many symbols of what some homosexual New Yorkers call "the new gay pride."

Gains Are Enormous

The city's homosexual population, which only a few years ago began to "come out of the closet" and into the street, has developed markedly in recent months into a cohesive, open and organized force.

Despite national setbacks, such as a recent unfavorable ruling by the United States Supreme Court on the dismissals of homosexual teachers, gains by homosexuals in New York and elsewhere have been enormous.

Many people still think of homosexual life in terms of interior decorators, Fire Island and bars with a leather motif. This world does indeed exist and flourishes in some neighborhoods.

There have always been bars catering to homosexuals, where much socializing goes on and much information about homosexual concerns is exchanged.

But, increasingly, the homosexual community is very much one of lawyers, physicians, teachers, politicians, clergymen and other upper-class professional men and women. Aside from their sexual preference, many tend to live like their heterosexual counterparts.

One trustee of the synagogue for homosexuals, for instance, mentioned off-handedly, "My lover and I keep a kosher home now. We met at the synagogue. Everybody laughs because this is one of the traditional roles synagogues have always played."

Political Potential

Homosexuals are now showing a greater willingness to identify themselves. Homosexual neighborhoods, for example, are growing in parts of Greenwich Village, Chelsea, the Upper West Side and Brooklyn Heights. A variety of organizations, such as Parents of Gays and Salsa Soul Sisters, are proliferating, along with homosexual religious congregations.

No one claims to have accurate statistics on how many homosexuals there are in the city—10 percent of the population is the most-often cited figure—or how to identify them. But leaders of the community all contend their ranks are swelling and becoming visible.

"If the demographics are true," said Robert L. Livingston of the New York Political Action Council, "we ought to be able to make a Mayor."

H. Gerald Schiff, an accountant who helped found the Greater Gotham Business Council returned to New York in 1975 after a five-year absence and found the change striking.

"I came back to an entirely different city," he said. "It was very much more openly gay, more willing to seek out gay professional people, gay clients, gay customers, more conducive to 'coming out.'"

Ronald Gold of the National Gay Task Force said: "I can get my windows washed by a gay person, get my television repaired, do anything and never see a straight person again."

The reason is that a network of homosexual-oriented services and enterprises has evolved over recent months, many of them listed in Greater Gotham's direc-

V

EDITED BY MARY PEACOCK

37
VOICE MAY 4, 1992

SELLING

LESBIANS

By Laurie Stone

What's going on in this picture? After band practice, Deirdre and Daisy, two seniors at Miss Renfrew's Finishing School, repair to the locker room to change for gym class. They have admired each other for some time but have not had the opportunity to confess their feelings. Suddenly, they find themselves topless and alone (they've dawdled and the other girls are already on the hockey field), and in a moment of impulse, Dierdre turns to Daisy and says, "Let's put our instruments behind us and make sweet music together."

The producers of this Christian Dior pantyhose ad—it ran in the *Times* spring fashion supplement—say they didn't intend to suggest any such smarmy fantasy, or a lesbian image at all. Louise Stacone, vice-president of fashion and advertising for Dior Legwear, okayed the picture and said she simply found it "eye-catching." John Murphy, who conceived the idea, explained he had to use two models because two different pantyhose styles were being promoted. He said that underwear ads with more than one woman are always somewhat sexual. Did he put the instruments in to de-eroticize the pose? "Yes," he said, "It would be a lot more overt without them." And Mitchell Gray, who actually shot the photograph, said it never occurred to him at the time that the scene could be about lesbians, but considering it now, it "didn't seem far-fetched."

Murphy is right, lingerie ads with groups of half-naked women do have a sexual flavor. The scenes mostly say "sorority house" or "harem," but some, à la Helmut Newton, imply: "these women are going to make it together" or "have just made it." The ads paint lesbianism as a kind of kinky, alternate sex, like sadomasochism, and the clothes are thus associated with something far-out, hot and heavy. But while the idea of lesbianism is supposed to be a turn-on, lingerie ads don't show women making aggressive, unequivocal passes in front of the camera.

The Dior ad, on the other hand, does, if one reads sexual meaning in the picture, one has to register that the encounter is deliberate and unambiguous. The women are face to face, and they're moving in, right before our eyes. I don't mean to suggest that the Dior ad signifies a bold new acceptance of women's sexual range. The lesbian content isn't bold; it's trite and tame. What's arresting about this photograph, in fact, is its peculiar combination of naivety and directness; it is unusually direct because its creators were unusually unconscious—or wished to appear that way. The Dior ad confirms what's everywhere apparent in the media: lesbians are depicted as women who make direct sexual passes at one another mainly when writers and art directors do it



Sketch of the Christian Dior pantyhose ad which appeared in the March 7 *Fashions of The Times*

JEAN TUTTLE



Gay male scenarios are increasingly visible in newspaper ads and window displays

JAMES HAMILTON

unwittingly. A corollary to this rule is: lesbians can be hot and heavy, as long as the hot and heavy thing passed off as lesbianism isn't what actual lesbians do.

Being gay isn't the thing that turns Madison Avenue off about lesbians. Gayness as otherness is precisely what's exploited in lesbian-kink photographs, and gay male scenarios are increasingly visible in newspaper ads and window displays. Unlike lesbian images, which seem completely distorting to most lesbians, gay men are depicted pretty much the way they see themselves, or in flattering, idealized versions—Calvin Klein sportswear ads and Chariyari's store windows are two examples. In part, this means that some advertisers think gay men are into sexiness, adornment, and fashion and, like straight women, spend a considerable amount of money on clothes. Since lesbians haven't broadcast that message, one can't fault advertisers for not pursuing them as a market.

But the market issue isn't a straightforward matter of X buyers and Y products. If it were, we'd at least see token, recognizably lesbian couples in ads for clothes many lesbians wear: Frye boots, let's say, or jeans—the same clothes worn by models in gay male ad scenes. Lesbians qua lesbians aren't excluded in a neutral way. They're completely purged from clothing display, as if their association with a product were thought to be poisonous.

In fact, it is the kiss of death to the kind of sexiness Madison Avenue proffers as a way of selling goods, because that sexiness has to have a man in the picture. In the final analysis, Madison Avenue is after male eyes and men's cash. It sells to straight and gay men directly. It sells to men indirectly through women who are meant to dress for men; almost all women's clothing ads show women as men would like to see them, and as straight women, in turn, would like to be seen by men. Lesbians are the only people whose idea of sexiness doesn't include a man.

It's not worth it to advertisers to offend the dominant market for the few dollars they might make by directing ads to lesbians—as opposed to using images of lesbians that appeal to men in order to sell clothes to straight women. Madison Avenue cosmetizes all sexuality, but while it glamorizes straight sex and gay male sex, it totally rewrites lesbian sex. It exploits the sexuality of lesbians at the same time it denies that lesbians have a real sex life. This sex life, this thing women do together without a man, must be kept invisible. It's thought to be so unpalatable, so downright repulsive, that it can turn even ardent, hot-to-trot heterosexuals away from the idea of shopping and pitch them into funk-out meditations on the terrifying ways of modern life.

ON THE STREET

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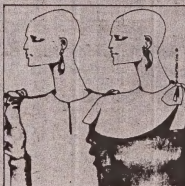
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SCENES

By Howard Smith

Answers

Nyaaa Nyaaa ... Nyaaa Nyaa ... Nyaaa. I asked you first! Remember that kids' game? Not many adults play by those childish roundabout rules, although nearly half the large stack of letters from homosexuals trapped themselves into using that ridiculous preadolescent tactic. Instead of simply replying to "The 12 Questions Straights Most Want Answered About Gay Males," as stated in Scenes April 20, they reversed the concept and demanded responses to what they called "The 12 Questions Gays Most Want Answered About Straight Men." A clever riposte? Actually dumb as a rock.

The information originally requested in this column wasn't a covert attack on a minority but a serious desire to elicit specific truths. "Everybody has something to conceal," Humphrey Bogart dryly explained in the *Maltese Falcon*. Of course there are valid heterosexual mysteries that need deciphering, it's just that this particular journalistic pursuit was about the opposite side.

Also, it is more valid for us heteros to want inside information about gays than the other way around. Gays are outsiders, only recently having become an in-the-open vociferous phenomenon. Straights haven't lived inside the homosexual lifestyle—each gay grew up in a straight world, which should make them better equipped to comprehend the existence they inhabited, without having to pose a quiz of their own.

Alan Watts once opined, "Trying to define yourself is like trying to bite your own teeth," and so it was with many of the letterwriters. Some were more astute with certain answers but not with all and because I would have needed 10 pages of the *Voice* to print all of them intact (most ran quite long), excerpting was of course essential. Repetition of ideas was an important factor in choosing which portion from which letter to include.

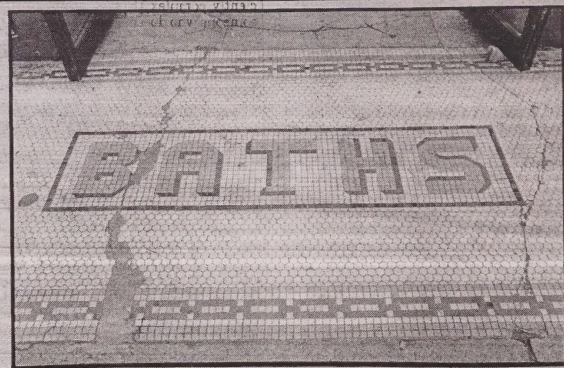
I am not under the egotistical columnist's illusion that all by itself this Q and A project will clear up all the misinformation and tension between straights and homosexuals. Even if the exchange of information between straight and gay men were sincere, emotional synapses still might never close enough to make a deep understanding between the two male genders possible. I am reminded of Fritz the Cat's mystified pessimism: "I don't understand/About this green goose grease or/Rusty rot gut or junipers or/Railroad tracks or any of/This rolly rolly rum dum stuff/It's all very metaphysical and out/of my line completely ..." Nonetheless, I do believe that the hetero-homosexual issue is valid for debate no matter how complex the facts and feelings. Following are condensations and extracts from key letters.

1. How come the increase in gays?

Almost all the answers said it had to do with people coming out of the closet, and gravitating from geographic areas of bigotry to urban centers with greater tolerance. In other words, "it is not possible to go gay. There's been no jump in numbers, only visibility." Some suggested that increased visibility, blended with straight fears, might have led to a perception of more gays than actually exist.

2. Why Grande Dame obsession?

Some pointed out the existence of a pantheon of male stars also favored by gays. But mostly respondents focused on the personalities of those female stars and what they represented to homosexuals. They were seen as survivors in a hostile or pressured environment. A distinction was made by some between the strong women and the martyrs: "Garland and Monroe, the Great Victims, are a separate case.



PHOTOGRAPHS BY ANDY FREEBORN

They are loved not for their talents, but for their sufferings. Judy Garland is the Saint Sebastian of gay life; she and Monroe are especially adored by people who see themselves as victims." Another point: "it is safer to use a substitute, like a bigger-than-life movie actress on screen." One letter had this take: "Women are simply hilarious when they attempt to be 'strong.' Quite simply these Grandes Dames are brassy camps. The more serious and self-deluded they are, the funnier they seem to us. Homosexuals have an indestructible sense of irony, satire, and comedy. Even when we are being tragic and self-pitying it breaks through."

3. Popularity of the Clone Look

There was a consensus. The standard answer explained it as a kind of uniform, a visual code for easy mutual identification, comparable to a tribal attire like the hippies or Wall Street businessmen. The clone look was described as being virile, purely functional ("As we got older long hair started to look tacky on balding men."), macho, a parody of masculinity, and more sexually aggressive looking. Some did address the paradox of gays willingly stereotyping themselves. One saw it this way: "The clone look is an acceptable 'stereotype' to gay men because it is one they created themselves. When a group objects to being stereotyped what it really objects to is being negatively stereotyped by outsiders." Another defined it as "a direction taken by those who don't mind being identifiable for the sake, eventually, of those who do." The most practical answer:

"Since most gay bars don't have coat-check rooms, it is important to wear things that allow one to go from freezing to froth without worrying about bulk."

4. Why gays are drawn to S & M

The vast majority felt it was equally prevalent in the straight world, that not as many gays were involved in s&m as appearances might suggest, that there wasn't anything in the gay sensibility peculiarly attracted to s&m. Still, there were attempts to analyze the phenomenon: "People who've got past one set of sexual taboos are likely to be more experimental," or, "S&m is not about pain but about giving and getting trust. In a world where gays can't even find that within their own families, neighborhoods, or jobs, giving and getting trust takes on great importance. Plus the ritual aspect, the appeal of ritual, has great drawing power."

From a participant: "It's a highly intensified attention of each partner to the other We all like being intensely attended to For many of us this is a particularly satisfying form of attention." From a nonparticipant: "For some it is just a form of play, a kind of sex theater not taken seriously; for some, it's a sexualization of power and anxiety, or a vacation from the burdens of professional responsibility; for others, a psychodrama of guilt and degradation in which they act out the sense of shame society has driven into them; and for still others it is the equivalent of a religion that revolves around themes of trust, mutual respect, ordeal-as-purification, transcendence of the body,

For elderly, the news is mixed

Home-care families endure . . .

A new report by the University of Massachusetts at Boston finds that most elderly people prefer to remain at home or with their families instead of going to nursing homes.

Despite the problems and heartaches, 82.3 percent of those interviewed said they had not seriously considered sending their relatives to a nursing homes.

Nearly 70 percent of the caretakers interviewed said they had relatives living nearby, and 93 percent said the relatives gave no financial aid.

Dr. Richard Rowland, who wrote the report with Dr. Scott A. Bass, said gubernatorial candidates will be asked to address the problems of families who care for frail, elderly relatives in their homes.

The report says, "In most cases, the contribution from the elder hardly offset the additional out-of-pocket costs for the household. And for those who were forced to radically reduce their employment to assist in care for the elder, this lost revenue was rarely recovered."

But 1983 aide program axed

By WENDELL COLTIN

BROCKTON — Sen. Edward M. Kennedy told 1,000 senior aides at Christo's II Restaurant yesterday that President Reagan is trying to destroy the senior aides program "in disregard of all the evidence of success."

He wondered why the president "does not feel the same commitment to a program that his own Secretary of Labor said he would try to preserve."

Kennedy said "Only a year ago,

officials in the Department of Labor were lauding the senior aides' program . . ."

"I believe that no president who regards himself as a friend of the elderly and who proudly boasts that he is a member of their generation, should try to eliminate the senior aide program," Kennedy said.

The president has not provided for the program in his budget for fiscal year 1983, which starts in October, so the program, which was established in June 1963, may end.

Town, protesters agree: Gay label hurts

Homosexual village tag upsets Ogunquit

OGUNQUIT, Maine (AP) — Some residents of this summer tourist haven are upset at recent articles in homosexual magazines heralding Ogunquit as "a booming gay village."

More than 50 townspeople attended a meeting this week sponsored by a group called Integrity for Ogunquit, which expressed fear that an influx of gays could drive away other tourists, hurting local businesses.

The meeting focused on recent articles appearing in Torso Magazine, a national gay publication, and Lime-light, a gay magazine circulated in New England.

In this month's edition, Torso said Ogunquit is "certainly a booming gay village." The article listed various gay establishments in the coastal resort town and described their attractions for homosexuals.

Marchers won't come out of their bags

NORTHAMPTON (AP) — A gay rights group planning a march today against the New Right says it is collecting paper bags so marchers can hide their faces and avoid retaliation.

Elaine McCrate of Gay and Lesbian Activists said yesterday that the march will be Northampton's first rally among gay men and women.

"We are providing paper bags and clown makeup for people who want to protect their family or their jobs," she

said.

"People are afraid of losing their jobs, of being evicted from their apartments. The fact that people have to be afraid of these things shows how far we have not gotten in gaining civil rights," said Ms. McCrate, a graduate student in economics at the University of Massachusetts.

"We will be marching to say we're here, there are many of us, and this is who we are," she said.

Legal Notices

COMMONWEALTH OF MASSACHUSETTS. Suffolk, ss. PROBATE COURT. Case No. 507528. Notice of Fiduciary's Account. To all persons interested in the estate of Clara Tauschnik late of Boston in said County, deceased. A

Legal Notices

LICENSING BOARD for the City of Boston, May 15, 1982. As required by the Board, notice is hereby given that Kelly Restaurant Corp., d/b/a Wendy's, Hugh Kelly, Mor., 156 Cambridge Street, Boston, Mass., has applied for a Common Victualer's License.

Legal Notices

COMMONWEALTH OF MASSACHUSETTS. Suffolk, ss. PROBATE COURT. Case No. 518055. To all persons interested in the estate of Sarah Julia Brown late of Chelsea, in said County, deceased and to the Attorney General of

Legal Notices

COMMONWEALTH OF MASSACHUSETTS. Suffolk, ss. PROBATE COURT. Case No. 517367. To Colleen Roth of parts unknown last known of Augsburg, Germany and to all persons interested in Timothy Sean O'Donnell, David

Legal Notices

COMMONWEALTH OF MASSACHUSETTS. Suffolk, ss. PROBATE COURT. No. 109490. Tommie S. Guyton, Plaintiff vs. Hunter L. Guyton, Defendant. Summons by Publication. To the above-named Defendant.

Legal Notices

COMMONWEALTH OF MASSACHUSETTS. Suffolk, ss. PROBATE COURT. Case No. 518028. To all persons interested in the estate of James E. McNeill late of Boston, in said County, deceased. A

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The Annual Report of the Ward M. & Marjann Canaday Educational and Charitable Trust, 346523617, required to be filed under Section 6056 of the Internal Revenue Code, is available.

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RELIGION

proval for a conference sponsored by New Ways Ministry, which serves gays; his concern was that the meeting would undermine the church's traditional condemnation of homosexual behavior. The motives of those who minister to gays are frequently suspected, adds the Rev. Robert Nugent of New Ways; "I spent three years on skid row working with alcoholics, and never once did anyone ask me if I was an alcoholic." Last May the Southern California Ecumenical Council, which includes most Protestant denominations, refused membership to Los Angeles's Metropolitan Community Church, even though the formal doctrines of the gay denomination meet SCEC standards. In the same month, United Methodist Bishop Melvin Wheatley narrowly escaped a heresy trial for appointing an avowed homosexual pastor to a Denver church—and for declaring his own belief that homosexuality is not a sin. In August Pentecostal preacher and professor Dr. James Tinney, who publicly announced his homosexuality in 1979, was excommunicated from the Church of God in Christ on the eve of his citywide revival meetings for gays in Washington.

Arson: Gay churches seem to arouse more antagonism than gay bars, baths or bookstores. In the past 14 years, 17 Metropolitan Community churches have been put to the torch. The latest arson occurred last month in Atlanta after seven months of repeated attacks by vandals. None of the city's other congregations has offered to help repair the church, though a nearby Presbyterian congregation has voted to let the gays use its building for Sunday worship. "There has been no effort by the major denominations to reach out to the gay people in Atlanta," charges MCC pastor Michael Piazza, a former Methodist minister. "Even if they see us as sinners, they should reach out. But there's something uniquely threatening about homosexuals."

What homosexuals appear to need most

is the courage to accept themselves as worthy children of God. And that is the attitude that independent gay churches try to nourish. "One of the biggest reasons this church exists is to remove the horrors the established church has visited on people," says Archbishop Robert M. Clement of New York's Church of the Beloved Disciple, one of a half-dozen parishes in the schismatic Eucharistic Catholic Church. Clement believes that early Christianity provided three golden centuries of sexual tolerance before "the Roman obedience" imposed strictures against homosexuals.



Robert R. McElroy—NEWSWEEK

Archbishop Clement: Rejecting 'the Roman obedience'

Nonetheless, Archbishop Clement and his lover, Bishop Coadjutor John Noble, have retained much of Rome's manner: they administer seven sacraments, including "holy union," and even sponsor bingo games for parishioners.

Services in Metropolitan Community churches provide an eclectic blend of Protestant traditions. Lesbian elders like the Rev. Nancy Wilson share the pulpit with gay ministers, and the emphasis is on gay and lesbian affirmation. In Quakerlike moments of community prayer, an invocation

of God the Father is likely to be followed by a salute to "Loving God, my mother and mistress," and a prayer to "bless us with more women." And in the church's customized hymnal, the second line of "Amazing Grace" has been changed to eliminate the downbeat reference to "a wretch like me."

The majority of homosexual Christians are still closeted in traditional churches, and their plight is forcing a re-examination of traditional Christian condemnations of homosexuality. Some scholars have concluded that the often cited Biblical sanctions against homosexual acts are less damning than they appear. According to this revisionist analysis, the strictures in the Book of Leviticus were actually directed against ritual impurity and other violations of Jewish law that have no bearing on Christian sexual ethics. Similarly, revisionists argue that Paul's denunciations of homosexual acts were aimed only at heterosexuals who perform them. By this novel reading, the Bible is held to be silent on the subject of homosexuals who are incapable of heterosexual intimacy. The argument that homosexuality violates natural law is also under challenge. "From what we now know about homophiles, I think we have to conclude that homosexuality has always been the natural condition for a small but constant proportion of human beings," says Canadian Catholic theologian Gregory Baum. "These people have got to say, 'God made me this way,' and affirm what God has done."

These theologians are searching for ways to justify what many counselors and confessors believe must be done. Although Christians cannot, of course, abandon heterosexual marriage and families as God's plan for humankind, neither can they forsake those who cannot fulfill that ideal. The Apostle Paul taught that "it is better to marry than to burn" with lust. Perhaps a similar injunction should apply to homosexual unions as well.

KENNETH L. WOODWARD with DAVID GATES
in New York and bureau reports

TRANSITION

RELEASED: Princess Stephanie of Monaco, 17, from Princess Grace Hospital, where she has been recovering from a fractured neck vertebra sustained in the Sept. 13 automobile accident that killed her mother, Princess Grace; Sept. 26. In response to rumors that Stephanie might have been paralyzed a palace source reported that she was "walking normally."

HOSPITALIZED: Pianist Glenn Gould, 50, after suffering a severe stroke Oct. 1; in Toronto. A soloist with the Toronto Symphony by the age of 14, Gould began touring Canada at 19. He became known for his interpretations of Bach and the Romantics.

BORN: To Los Angeles Dodgers pitcher **Fernando Valenzuela**, 21, and wife, Linda, 21; a baby boy, Fernando Jr., in Los Angeles, Calif., Sept. 30.

DIED: **Allyn Cox**, 86, American artist and muralist; of a stroke, in Washington, D.C., Sept. 26. In 1952 Congress commissioned him to complete the last 32 feet of a 300-foot frieze under the dome of the Capitol's rotunda that was begun by 19th-century Italian artist Constantino Brumidi.

Monty Stratton, 70, former Chicago White Sox pitcher whose attempted comeback after losing a leg inspired the 1949 Acad-

emy Award-winning motion picture, "The Stratton Story"; of cancer, in Greenville, Texas, Sept. 28. Stratton had played five seasons when a 1938 hunting accident forced the amputation of his right leg. In 1946 he returned to professional pitching in the minor leagues, but retired from baseball when Metro-Goldwyn-Mayer bought the rights to his story.

Norris Poulson, 87, former mayor of Los Angeles; in Orange, Calif., Sept. 25. Poulson almost created an international incident when he exchanged angry words with Soviet leader Nikita S. Khrushchev at a civic banquet in 1959.

Summary of the talk given by Dr. Tom F. Driver, Paul Tillich Professor of Theology and Culture at Union Theological Seminary, at the MCC Christian Education Conference, Brooklyn, January 31, 1976.

First, as I have sat here and listened to your discussions, let me say that I have been impressed by your seriousness about the Gospel, your passion and your search for your identity.

What is theology? It is the answer to the question, What shall be taught by and in the church to make clear its calling. But I am afraid that all we ever have are interim reports. However, theology is the task of all of the people of the church.

What is the importance of your church? One importance is the moral support that you can give to those gay people living in the hinterlands and elsewhere, who cannot come out of the closet, except at great cost, and who ^{often} live out their lives in isolation.

Three topics came to mind that we might talk about today: (1) the Gospel as Divine acceptance, for all kinds of people; (2) justice and liberation and the Gospel as a promise of human freedom (The question of the sexes is a horrendous justice question and does deserve very special attention.); and (3) Christianity and sexual fulfillment. It is this third question I would like to discuss. What has Christianity to say to horny people?

The story of the church and sex is a sorry history. First, the silence of the four Gospels on sexual feeling is a problem. What was the sexuality of Jesus? Do you have any idea?

Then, St. Paul, although he makes many liberating statements, is negative towards sex, even to the point of animosity. Was the thorn in his flesh homosexuality, or of another sexual nature?

The monastic movement is against all of the flesh. The ideal is celibacy or monogamous marriage, the monastery or the use of sex only for reproduction. It is only near the end of the 19th century that the church begins to discuss sexuality, and then it seems dragged into it. Even today there is a latent animosity in the church toward it.

Two positive Scriptural motives can be noted, however: (1) The concept of the whole person, body and spirit, is emphasized in the Old Testament and is carried over into the New Testament. We have the resurrection of the body preached as well as the saving of the soul. (2) Jesus is not only depicted as the Messianic liberator but as a man of love. Persons, often ostracized by society, came to Jesus and found liberation and love.

So, the Christian conscience is schizophrenic.

In gay and women's lib something radical is being proposed, namely, that there is a close link between spiritual and sexual life. This is a fact that has been understood by many non-Christian religions. In the Christian religions, the fact that we are passionate creatures has been best understood by the mystics and certain ^{heretic} sects.

We have the commandments, Love God, and then, Love thy neighbor as thyself. I think personally the distinction between eros and agape is false. Perhaps Jesus was even married. What if the phobia of sex was not in Jesus' mind but in the culture? Perhaps the writers of the Gospels have tried to separate these concepts and therefore don't say anything about eros in their records.

Jesus was not a touch-me-not. The Gnostic tradition holds that his initiation rite was of sexual stuff. For a theory of Jesus as a homosexual love cf. G.W. Knight's Christian Renaissance. Also, Morton Smith, Secret Gospel. I am not saying that these interpretations are right, but we now have touch with some of these older traditions.

Most of the witches burned were women who were condemned for seducing people, for midwifery and for other sexual acts.

Sexual passions are very strong, and have a godlike quality or power. Not being fully subject to rational control, they seem divine or demonic. But I think the Gospel allows us to affirm them, to say sexual feelings are a part of divine life, to offer them to the mercy of God. God can move these gales for his glory. Yet most churches still hold sexual passion at arm's length.

What are sex, sexuality and love? Sex refers to both the biological anatomy and the acts. Sexuality has to do with the style of sexual expression. Love is the act or acts

in which sex and sexuality are given to a relationship. I do not know how to deal with promiscuity but feel that a drive for mutual good must be included.

If God is love, I believe God is also sexual. Otherwise, sex is a curse, a sin against creation. Is God alone in Himself?

What about the universal and particular in God? We cannot get it all together. Perhaps the Gestalt psychology division of figure and ground (or context) can help us to understand the dilemma. We often talk about God as the figure in a story; however, at other times, we think of him as ground, as stretching beyond the horizon, as infinite. We cannot ever understand God as ground, as the infinite.

Another idea that interests me is continuing revelation. If God calls MCC into existence, He has assumed a certain figure. But we cannot know what face He might assume tomorrow. It is interesting that the Old Testament presents God in dramatic terms.

P.O. Box 122
Ansonia Station
New York, N.Y. 10023
February 4, 1976

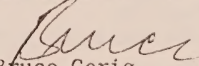
Dear Pastor Gil,

I thought you might be interested in seeing a summary of Prof. Driver's talk, which was given at the Brooklyn Christian Education conference. It seemed to me that both Dr. Driver and Papa Paul suggested that support for the idea that a Christian can be both pure in heart before God and actively gay must come from a Divine witness in our hearts but is not a position that can be firmly supported from Scripture or the Christian traditions. I was also most intrigued by Dr. Driver's concept of God in Gestalt figure/ground terms.

With regards to the proposed theological position paper, on the positive side, I found it diligently-written, theologically-attuned and imaginatively-conceived. However, I would hope that the final report is more inclusive of all of our members' faiths (so that we might have the widest ministry possible), that it is written in the most simple of terms (so that its appeal is broad), and that, most of all, it does not fall into the trap of constructing a condemning morality (it seems it is so easy for man to build rules which he wants to force on other men, and women).

If this sounds negative, I would hope it is rather reflective. I pray daily for our church, that we might have love and faith and unity, and that God may continue to work through us to help our gay community. I pray also for you daily, and our other fine, dedicated leaders. It seems to me that He is just beginning a great work in our church, the effects of which cannot be imagined. How exciting it is for me to be a tiny part!

In Christian love,


Bruce Gerig

Enclosure 1

Claine Noble
State House
Boston, Mass.

A nice thank you
and Xerox this
to Mass beyond 1/2 NEE
9/5 West Church
July 28, 1977

Representative Noble

You did a terrific job on the
IMPACT Show on July 26, and so did
our comrades in the gay movement.
I tried to get my call through because
I want to support the bills that are
in the House. Can you send me
copies, and #'s of the bills.

I'm gay, inactive for the seasons
of the ^{103rd} community in which I reside,
but I'm not happy in my gayness.
The town I live in is anti black, anti
poverty, anti everything that is not
"yankee". I very seldom even talk
with other gay people because I moved
here about three years ago and haven't
made new gay acquaintances. The
show was tremendously well done
and I feel the heterosexuals made
rather fools of themselves, but, perhaps
I'm prejudiced. For all we know, God
may have been gay.

If what we feel as gay isn't built
in, genetically, then why is it we are
unable to change our inner desires and
feelings?

Those heterosexuals who piously say

that there is something wrong physically or mentally are religious fanatics and their views can't be substantiated.

If God did create us, as the church leads us to believe, and, we are told that God loves all his children, then those religious fanatics are dictating against God's words.

I would like a copy of the program if at all possible and the statistics that were presented - Also like to get in touch with the gay community once again - such as groups, news letters et al

Marjorie Ragona expresses my views, I have four children - teenagers all heading in an accepted heterosexual way of life - To support her statements I say, my kids are happy, healthy both physically + mentally - so far they have chosen their own way - I have no intention of swaying them - it's their damned lives.

Keep up the good work - you've gone a long way for gays and someday we can all come out of our closets and feel like real live functioning whole human beings - I'm what I am because of my genetic make up - Incidentally, my brother came out at the same that I did - I was in Alabama and he was in, VA. - coincidental isn't it - maybe it's childhood environment, however, I don't feel it is.

over →

Hope to hear from you soon. One more small voice out of the wilderness is reaching out in support of the movement.

I heard women placed in categories of minority status, and it gets my gender up. - we are equal and we were given equal rights, its too bad that society hasn't given us the full use to exercise those rights.

I thank you, and those on the show, (even if it was through a T.V.) to let me be with you.

James L. Moulton
75 Maple St.
Winchendon Mass
01475

Zerox

FREE

TO ALL LESBIANS

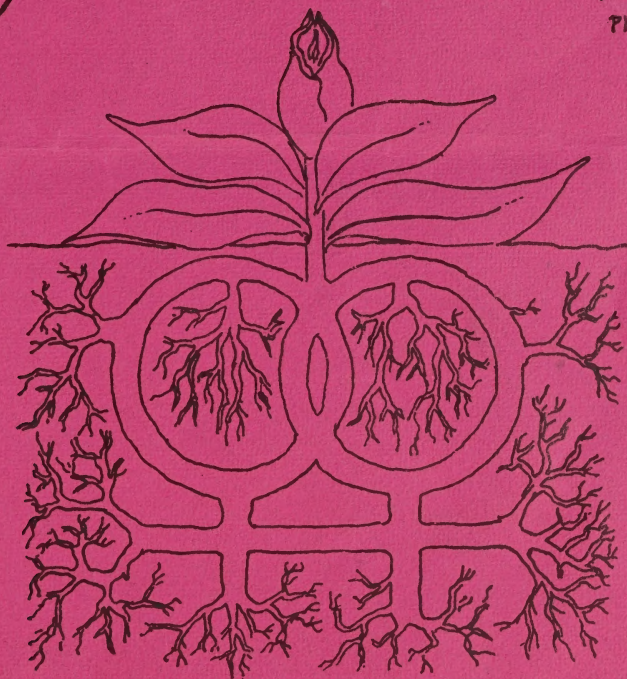
LESBIAN CONNECTION

Volume II, Issue 1

March, 1976



Berkeley, Ca.



Shelburne Falls, Mass.

See Lincoln
see p. 3
p. 10
p. 12
p. 14
see back cover
Philadelphia, Pa.

LESBIAN CONNECTION

Sandia Park, N.M.

LESBIAN CONNECTION

Volume 2, Issue 1, March 1976
Ambitious Amazons (H.D.M.W.C.)
P.O. Box 811
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Here we are back, finally, from our vacation. Actually the "vacation" was spent working on our files, updating our mailing list, catching up on correspondence, learning about computers, recruiting new Ambitious Amazons, etc. However some of us did find some spare time to rest and travel. In addition to working and playing, we've also done some serious thinking about the future of Lesbian Connection.

In October, 1974, Lesbian Connection began with a mailing list of about 400 lesbians. Our circulation has now jumped to 5,000 and with each passing day it continues to expand. We are excited and pleased by the growing ability of LC to reach more and more lesbians throughout the continent.

Unfortunately, though, our increased size has brought with it some serious problems. First of all, we feel that it is imperative for lesbians reading LC to remember that no matter how big we get THIS PAPER BELONGS TO YOU!! LC needs lesbians from all over to be involved in it--the articles, announcements, thoughts and feelings expressed in LC come from you. LC is not only a forum for lesbians who consider themselves writers or theorists, but for all lesbians. All of you have thoughts and feelings about your lives--write them down and send them in. If you don't feel like writing a whole article, then write your feelings in a letter. We want to hear from all lesbians: what's your life like? your lover? your community? your job? your family? your dreams?

Second, we need more reactions to what's in the paper--we envisioned LC as a forum for a nationwide dialogue on ideas, issues, or events, but that means you have to respond. When you read something in LC ask yourself: did you like it? was it confusing or boring? are you tired of the subject? are you excited by the ideas? did it make you angry, happy, or afraid? Tell us what you think about the paper as a whole--what articles or features did you like, what did you skip over without reading and why; what would you like to see in future issues? It doesn't matter what your writing style or grammar is like (although it's nice when articles make sense), what's important is that you let us, all of us, know what you're thinking and feeling. What appears on the pages of future issues of LC depends on each of you.

The other problem brought on by our increased circulation is in some ways more drastic. With every past increase in our circulation we've had an increase in our costs, but we've also had more lesbians sending us more money. However we've approached a point where our increases have caused another problem--the amount of time it takes to publish 5000 copies of an issue of Lesbian Connection is staggering. On the average it now takes over 200 lesbian-hours per week to get LC out! Our printer had to donate 5 full working days just to print this issue, and it's taken several weeks of many lesbians working 5-6 hours a night to get the pages put together, stapled, and addressed. Somehow we've been able to find enough lesbians with free time to get it all done, but this can't go on forever.

Our printer's now sure if she can find the extra time to volunteer, and many of the Ambitious Amazons have about reached their limit of time they can donate in addition to their jobs. If we get LC printed commercially it will cost \$1200 each issue. We're not sure if we can print it ourselves, or where we would find the extra 150-200 hours it would take us to do it. How we print next issue is up in the air, but one thing has become increasingly certain--we are no longer able to get by on the donations we've been receiving. Yet if LC is to continue to reach out to more lesbians across the continent it will have to remain free.

Therefore we are trying to solve this dilemma by asking that every lesbian reading this send LC \$8.00. If you can afford to donate more that would be wonderful (the number of lesbians who've already sent us \$20-\$25 has truly been amazing). We realize that many lesbians are poor, for women as a whole comprise one of the lowest paid classes in this society, so we aren't demanding \$8.00. But if you can't send the full \$8.00, then please at least send in a dollar or two. If you pick LC up at a center,

then how about sending in a dollar every time you get one. We still will state that Lesbian Connection is free to all lesbians, and we don't expect anyone to write to us with an explanation of why they're broke. We won't cut any individual off our mailing list because she didn't send money, but if most of you don't send us the \$8 we're asking (more if you can, less if you can't) then everyone may be cut off the mailing list because LC could die.

Hopefully with more of you writing us your thoughts and ideas, and many more of you sending some sort of financial help, this communication network and forum we've tried to establish through LC will continue to grow for a long time to come....As always, we give you this issue with Love. ---Beth, Goldi, Kathy, Margy, Sue, Patty, Carol, Jill, Laura, Julie J., Dena, Donna, Margaret, Julie L.

P.S. Make all checks payable to Ambitious Amazons. Copy Deadline for next issue is March 15: articles; March 25; announcements, ads, etc. Articles should be no longer than 2 pages single-spaced. If possible, please type articles, and be sure to include a title and how you want it signed. MOVING? Tell us immediately! It costs a quarter everytime someone moves and doesn't tell us. The Post Office will not forward LC, just throw it out or read it. Also, include your old address when you move--when someone writes and says "Hi. I've moved. My new address is..." we have to search through 5000 cards looking for her old address. There are no back issues of LC available at this time. Finally, will all groups and contact dykes who received letters from us in January requesting info for our mailing list and our next directory of lesbian groups please send the information back as soon as possible.

This issue's cover is a collage of doodles and drawings sent in by readers over the last few months. Anyone with ideas for future covers please let us know.

PARTHENOGENESIS: CONTROLLING REPRODUCTION

This is an open letter: an open plea. I need the help of all of you who are interested in, or are doing research on, or who know something about, PARTHENOGENESIS.

You might have heard about it in an article by Laurel, "Radical Reproduction: X Without Y," in volume 2, issue 3 of Amazon Quarterly, or the article by Joanne Steele in Majority Report. In essence, parthenogenesis is what is commonly called "virgin birth"; that is, giving birth without reliance on the male sperm.* Genetically and physiologically, this is possible: the female egg is capable of doing just that. What we lack, now, is the technical expertise to make that happen in the human female.

Just imagine, we'd have the option to have babies without relying on the goddam make sperm! Furthermore, the offspring is always and inevitably a female! with genetic resemblance to the mother. And precisely because of this, we can be sure that male scientists and researchers will never really carry on their research on parthenogenesis.

Therefore, Sisters, we must start doing something now! I, for one, firmly believe that we can do it--believing in the innate superiority of women: genetically, physiologically, and spiritually, inter alia. Men will continue withholding whatever information and expertise on this that they now have from us. I have concluded that I am not going to passively wait till some miracle happens...I am going to ask my Sisters to join me in making this a REALITY!

So, if you know of anything in this area, or are interested in seeing to that we succeed in the shortest possible period of time, please contact me as soon as you can at: 620 West 116th Street, Apt. 74, New York, New York 10027.

*to fertilize the female egg. --In Amazon Struggle, Liza C. May Chan

The Civil Liberties Union of Massachusetts has filed suit on behalf of two lesbians discharged from the Army, in the Massachusetts Federal District Court. Barbara Randolph and Debbie Watson claim the Army deprived them of their constitutional rights of privacy and equal protection by discharging them solely on the basis of their affectional or sexual preference. (see Lesbian Connection Issue 6)

--Advocate

Remember, LC needs \$8 from you (more if you can, less if you can't) to continue.

Re: 2
Liza C. May Chan
a woman

LITTLE PEOPLEMY PRIORITY

I want to say something about children. Some of this may seem contradictory because my ideas are evolving. This is also related to the separatist issue, and the whole question of the tremendous variation among lesbians which is apparent as I meet them and/or read things they have written.

I think it is very important that many women are working to change the expectations of society that all women will have children, and that it is somehow the "fulfillment" of a woman. I very much believe in people making choices about their relationships to children. But as we continue to define how this will be worked out in practical terms, I would add a couple of ideas I've very seldom heard mentioned.

I believe ageism is responsible for much of the discomfort which big people sometimes experience as a result of having little people around. In my experience in the general society, when someone actually remembers to make any provision for the attendance of young people at an event, it is by providing a place where they can be put out of the way so we don't need to relate to them at all. To my disappointment this has also been true with many of the functions I have attended or known about among lesbians. Therefore, neither the little people nor the big people are learning how to get along together, and the chaos which often results when they do get together could be avoided if both groups of people knew more about each other. I don't even like to say "both groups of people" because I think this is the problem: we label them "children" and ourselves "adult" and act as though they are aliens. I have seen big people behave in some pretty strange ways around little people, matronizing ways, sort of like talking loudly to someone from another country because we think they'll understand English better if we speak clearly and loudly.

Another result of this extreme polarization based on age is that there is an extremely uncomfortable period of several years when it is simply not clear whether people are really welcome and accepted or not. At what age does one move from the "child care" into the "conference"? When do we start talking to a person in "adult language"? This dichotomization places yet a third limitation: many people forget the "child" in themselves more and more the longer they live, and we have no opportunity to be reminded of this when our lives are so exclusively "adult", and the ways in which we spend time reflect this.

To go back to the statement that people should be making choices about the extent of their relationships to children: I believe this is true. There is much hard work to be done in many areas; ageism is only one of the things to be changed. It seems right that some women should be putting a priority on sexism per se, and on strengthening women, and on visions of a new kind of woman-oriented world. For those women, this may in fact mean making ageism a second (or third or whatever) priority. In a way that's hard for me to say, because I feel a little lonely or left out when I say it--however, those other things are important to me and I want someone to be working on them. At times, saying that placing a priority on those children to whom I am a parent is a choice doesn't feel very true, because it's a choice that, I believe, cannot be unchosen easily. However, my involvement with the little people in my family in the first place was partly from choice (even considering the conditioning which went into it.) None of my children were so-called "mistakes"--but what if they were? Are we less viable and important as persons because of the mistakes we've all made? I don't believe so.

In the "ideal" world which I can sometimes visualize, these age distinctions will not exist. I know it will take a long time to get there, and lesbians who disagree with me will perhaps not choose to work on this at all, even as a seventh or eighth priority. But then I disagree with you--I think it's an important issue and I want to challenge you to raise your consciousness to the possibility that your objections to children are based on things which are the result of ageism and patriarchal attitudes toward children, and are not in fact necessary if we build our new world in such a way that persons are valued and included without regard to age. Remember, even if you've chosen to separate yourself completely from males (which is a subject I haven't even talked about, and please don't assume you know what I would say), a lot of these little people are potentially women-identified-women.

--Chelsea, Michigan

Miriam Ben Shalom, the only female drill sergeant in the 84th Training Division of the Army Reserves in Milwaukee, Wisconsin, is now being considered for discharge because she is a lesbian. She is an official and public representative of Gay People's Union in Milwaukee, and has been open about her lesbianism from the beginning, and has insisted that homosexuality be discussed in military human relations classes. To send donations or for more info write Miriam Ben Shalom Foundation for Minority Rights, P.O. Box 12030, Milwaukee, Wisconsin, 53212.

* * * * *

The Miss Canada Pageant was disrupted as ten women from the Radical Lesbian Feminists and the Toronto Women Anarchists stormed the stage denouncing the pageant as a "meat market". Police and security guards wrestled the women off stage. A security guard suffered two broken ribs. No charges were brought against the women.

* * * * *

A N.O.W. EXPERIENCE

There is a very prevalent and very predictable set of experiences awaiting upfront lesbians who join N.O.W. I joined, I know. It's not the kind of overt discrimination straight NOW women practiced in the early seventies. This is different, and potentially far more destructive for lesbian-feminists. Those of us who have been through it joke about it, but it really isn't funny. What happens is this: you go to a couple of meetings and discover that, instead of being shunned because you are a lesbian, you are being actually sought out by straight women. They make you feel like a celebrity. Before you know it, one of them, generally a suburban housewife, is calling you on the phone, asking you to lunch, and complaining to you about her lousy sex life. This goes on until one day you get THE BIGGIE...that's the phone call she makes to tell you she's home, alone, in bed (or on the couch or wherever), naked, and breathless for you. Seems far out? I have checked this story with NOW lesbians I have met from all over the east coast, and it's always pretty much the same. Well, anyway, if you don't know what's happening, (as I didn't), you begin to think you're in love with this poor neglected woman, and you make the emotional commitment to her. You don't find out until a month or two later (when she tells you she really is just experimenting with her sexuality) that all you have been to her is a guinea pig...a rest from the old man. So she winds up with Movement credentials (unwritten law: must have a same-sex experience... in order to understand the problem). And you wind up with a messed over psyche, knowing you have been fucked over in every sense of the words. This has really happened to a lot of us. We should try and warn our sisters. Maybe you can help.

Actually, what we need is a national Lesbian entity. I can't be the only one who's sticking with NOW only because it's the only game in town. I have had enough of straight women and their half-baked feminism to last me the rest of my life. I'm tired of having my energy drained by other women. Something's wrong when that happens.

Anyway, I'm glad you're out there. If I can help in any way, just let me know. I'm tough and I'm able. Thanks for being. For Lesbian Solidarity...

--West Deptford, New Jersey

* * * * *

Send reactions to the article (and all others) to Ambitious Amazons, P.O. Box 811, East Lansing, Michigan 48823.

* * * * *

In Philadelphia last June, a 29-year old woman bit off part of the tongue of the man who raped her. At his trial he begged for mercy, after pleading guilty because he now suffers speech and taste impediments, and had undergone excruciating pain. He was sentenced 2-10 years for the rape.

During the trial, the woman testified, "The only strength I had was in my mouth so I used it. I was afraid to let go. I heard a rip and he said, 'You damaged me.'"

--Extracted from Majority Report

* * * * *

In a recent cover story on soap operas, Time magazine stated that an NBC soap, "Days of Our Lives" will introduce a "couple who are indecisive about their sexual preferences."

UPDATE ON GRAND JURY JAILING OF LESBIANS

On December 19, 1975, the Assistant Prosecutor dropped the subpoenas seeking testimony from Terri Turgeon and Ellen Grusse before a federal grand jury in New Haven, Ct. This action brought the release of the two lesbians from jail, after seven months incarceration in the Niantic Correctional Institution. Terri and Ellen had refused to answer questions from the grand jury concerning their friends, and living habits. The grand jury was supposedly investigating the whereabouts of Kathy Power and Susan Saxe, but many feel that it was simply being used as a tool by the FBI to learn more about lesbian and women's communities. The two women had been charged with contempt of court, along with a third woman, Jill Raymond in Lexington, Ky. All three wound up in jail, and have been fighting for their release unsuccessfully ever since. Jill still remains in jail, after close to a year's imprisonment. According to the New Haven defense committee, "The fact that they were imprisoned at all, that their release hinged on the whim of the prosecutor, that Jill remains in jail, while Terri and Ellen have been released, when all had taken exactly the same position in the same investigation, reflects the whimsical fashion in which the government exerts its power."

Letters of support to Jill should be sent to: Jill Raymond, Madison County Jail, Richmond, KY 40601. For info about Terri and Ellen write: GJ Defense Committee, 46 Westwood Rd., New Haven, CT 06515. For background information see "The FBI May Come Knocking at Your Door" in Issue 5 of Lesbian Connection.

A bill recently passed the Pennsylvania state legislature which would prohibit all people who engage in "deviate sexual intercourse" from working with juveniles, the mentally ill, retarded, or in penal, correctional, or reform institutions. The bill resulted in a demonstration by various lesbian, gay, and civil liberties groups. Labelling the bill "atrocious", the governor Milton Shapp, vetoed it.

Also, the Penn. Attorney General's Office has issued an opinion that the anti-gay bill is unconstitutional. Therefore, even if Shapp's veto is overridden by the legislature, state agencies will not be required to enforce it.

New Mexico Governor Jerry Apodaca, despite having accepted an invitation to crown this year's homecoming queen at the University of New Mexico, ungraciously bowed out at the last minute. The reason? U. of N.M.'s new homecoming queen was militant lesbian feminist Duffey Ingrassia. The crowning ceremony took place in spite of the governor's absence and various threats of violence. During the ceremony the queen commented, "Right now I feel pretty, and witty, and gay!" She added, "I'm not trying to make a mockery of homecoming, I'd just like to see it brought up to date."

On October 22 an article appeared in the "Dear Abby" column from a young person with the last name of "Gay". She related a number of problems that she has because of her last name. She suggested that in all fairness to those named "Gay", the gay liberation movement should change its name. Abby's answer: "I understand your plight and am most sympathetic, but I doubt if the gay liberation society will consider changing its name. Although you were gay first, I believe there are more of them than there are of you."

Irene S. Lore recently applied for a job at Chase Manhattan Bank in New York City. A few days later she received two letters from the bank in the mail. One was addressed to 'Miss I.R. Lore' and the other to 'Mr. I.S. Lore.' The 'Miss' was told that no positions were available, the 'Mr.' was told an interview could be arranged.

As a result, Ms. Lore, along with nine other women, is suing the bank on charges of sex discrimination.

Indiana Senator Birch Bayh, an announced presidential candidate, told members of N.Y.'s Gay Political Union that if he is elected President, one of his first actions will be to sign an executive order banning discrimination against gay people in the federal government.

--Advocate

Remember--LC needs \$8 from you (more if you can, less if you can't) to continue.

LESBIAN MUSIC

Something is happening to Lesbian culture--we're developing our own music. There are even recordings now and at long last we can relate to the musicians and their songs. Or can we? Are we claiming women's music as lesbian? Is there a difference? Here are some opinions of our music and musicians from two of our readers. Let's think about what we are creating--as listeners and supporters, musicians, songwriters, promoters or whatever. Take the time to write your reactions and thoughts and send them along to LC.

AN OPEN LETTER TO ALL LESBIANS

This was in the form of a personal letter, but I am submitting it as an article to be published. This was originally a letter in answer to a letter I received from a woman musician who is a Lesbian. This does not only pertain to her, or to musicians; it is an open letter to all Lesbians including those who do not perform or become involved with traditional art forms as definitions of themselves.

I am not interested in being a WOMAN musician, doing what the "Movement" Women Musicians (even, and sometimes especially Lesbians) define as Women's Music. I have heard myself discussed within the words of "us" and "we". But you and I have very different views about who "we" are, who "they" are, and who the enemy is.

We confront the struggle to survive with very different assumptions. And we compute, analyze, judge, and utilize our experiences as Lesbians, musicians, and women, in very different ways.

You want to deal within a broad category because "our lives are so complex". I say that our lives are so complex because we Lesbians have dealt too long with a broad category. We have Helped build broad categories, and then discover that our Lesbian identities become lost in these universal, patriarchal, motivated, subversive broad categories. And I am bitter about being banned from the "movement concert-circuit" because I will not sing my songs for men.

I do not desire to be part of Women's Music. I am a part of Lesbian Music. I still believe I have nothing to learn from straight women, and I cannot ally myself with women who act as collaborators with the enemy, whether or not they are paid agents. I have learned that Lesbians have been robbed of a movement and identity within this new feminism which has to speak to ALL women. This liberalism and humanitarianism surround the women's movement ("We have to reach the neighborhood women--so you Dykes behave and don't frighten anyone away---") is pathetic and destructive. Lesbians participate in the enemy's behalf against our own sisters--ourselves, by keeping Lesbians out of women's events by making men welcome; I heard of a recent women's dance that only allowed men in IF they were accompanied by a woman. Another time, a women's band totally composed of Lesbians decided to do a benefit for a Lesbian Mother case. The Lesbian Mothers said they did not want a benefit given in their behalf if men were allowed. They did not want women's culture to be viewed by men. The band took this to mean that the Lesbian Mothers did not want to take money from men and the solution to this was the suggestion that men be allowed into the benefit for FREE! Another example: I was asked to participate in a concert in Chicago over a year ago. But another Lesbian musician was told she could not participate in the concert because "more than one separatist in one concert is too many."

I am not an authority on the definitions of Women's Music. I can't define it, and I don't believe I have ever found, heard, played, or been able to conceptualize pure women's music. I have been criticized for using--exploiting--music to get a message across. Neither music, nor the intent of lyrics can be sacrificed for each other, but I don't believe that the focus on music for the sake of music only is admirable. I have been told that a lot of my songs are depressing; they can't be danced to; and why do they each have a "clear political message"? I believe that every song defines itself politically in some way. I have heard musicians say they are obligated to present a "well-rounded introduction to women's music". The need and motivation to do that is certainly a political statement. The need to be always bland and/or "up" and to constantly ignore Lesbian reality is a conscious and oppressive exclusion. Yes, a lot of my songs are depressing. I am consciously trying to write and sing my reality and fantasy as a Lesbian Woman. My primary goal in a concert, or in my living room, is

NOT to get women to dance and drink and snap their fingers and become glazed with the "I'm so high on the music--I've never felt free before" feeling. That feeling of freedom is a delusion that tricks us into thinking that we have made great strides and can rest. I participate in delusion daily as a survival tactic; but to use delusion exclusively as a life-style, invalidating those of us who like to present our own realities, is destructive to Lesbian Souls. The man has taught us to separate art from our own existence. This way, there is no record of our growth, no validation of the struggles that make us grow, and no energy derived from the recognition and validation of how difficult it is to survive. I am trying to learn to combine my life with what I can create in music and lyrics. I am not trying to be a good entertainer. (A straight woman, after hearing a Family of Woman concert told her friend that she got so much energy from us, that she went home and had the best talk and fuck with her husband that she had ever had).

My audience is women. Those who will hear will be lesbians who want to hear. If I am not allowed to play, because of lesbians who can't stand to hear a concert where men and straight women are NOT allowed, then I stop sharing. But there are always lesbians who come and say they have never heard their reality validated in music before. These are the women who are my future and my past.

I no longer call myself a feminist because I liken the atrocities performed in the name of the Women's Movement to those performed in the name of patriarchal religion. The movement today is no more than a federally-funded diversion to radicalism. I believe that the CIA, FBI, etc. do set up parallel groups that act as diversions to potentially strong movements. I believe that they have succeeded with setting up Feminism. (Gloria Steinem is NOT the only collaborator around.) Some of these parallel groups are not even government supported financially. They operate because of patriarchal brain-washing. Now that we are all distracted from our own communities and are very busy focusing on the paid informer, we no longer have to look at EACHOTHER as leaks to the patriarch. And we can stop growing and selecting out the murderers among us. What a nice little safe diversion. It's a constant and perplexing annoyance to me that those of us who chose to stay away from enemies during a war; those of us who believe the struggle of now IS the end result; those of us who are cast out of communities because women insist that there should be no distinction between women EXCEPT to distinguish and expel those of us who make distinctions, that we are considered the separators, the divisive and the manipulators. It is this monster thing called THE MOVEMENT that has chosen to separate from us by participating, with men, in our genocide. This is not a judgement of political awareness. It is no less political to stay hooked to men and collaborators than to try and break free. It is murder.

And now, WOMAN has become a new capitalist venture. Suddenly, closet Lesbians are safely coming out as FEMINISTS because it is safe and there is money to be made off women's music. I keep feeling like I am in a cartoon, and every time I or other Dykes get an idea, and stand up to try it, hords of Lesbians in drag as feminists come running over us and shove us out of the way.

We Lesbians have been taught to de-value ourselves and our culture. One of the symptoms of under-valuing is that Lesbian audiences are patronized into believing that they/we have no power as an audience. Women musicians, artists, poets, fictioneers, carpenters, plant lovers, herb believers, clowns, etc., keep saying the performer-audience set-up is patriarchal and since we should not set up patriarchal barriers between us--there is no audience and there is no performer. This is a lie. Rather than pretend we can all do the same thing at the same time. We should validate and admit that the concept of audience is extremely powerful, and that it really does exist. I am not only a Lesbian song writer. The energy I need to survive as a Lesbian and a musician is dependent upon the energy I get from other Lesbians when I share my music. When I share music, I am sharing ideas, music, words, images, struggles, energy. I have been told how vulnerable "the audience" is. But I depend totally on the "audience" to hear and give energy and images back to me and to each other.

When we have conversations with each other in our homes, we do not all talk at

WOMEN ON TRIAL FOR "MURDER OF RAPIST".

Dessie X. Woods and Cheryl Todd of Atlanta, Georgia face murder charges in the death of Ronnie Horne, an insurance salesman. The women claim that Horne, who picked them up while hitchhiking, told them that he was a police detective. He had a citizen's band radio in his car and was carrying a hand-gun. Horne spoke to his associate, Royce Yawn, on the radio and the two met at a nearby restaurant. Yawn had been drinking and suggested that the women split up. They refused, and left with Horne. When they became aware that Horne was driving in the wrong direction they left the car. Horne threatened the women with arrest if they did not return to the car. Still believing the man to be a detective, and trying to avoid police harassment, the women returned to the car. The women say that Horne began to make threats of sexual assault, and Ms. Todd jumped from the car in fear. Then Horne stopped the car, drew his gun, and began struggling with Ms. Woods. The gun went off. Ronnie Horne was killed by an unarmed woman with his own gun.

The women, who are black, fled the scene and were arrested the following day and charged with murder and armed robbery. (The latter charge stems from the fact that Horne's wallet was allegedly missing when he was found dead.)

The Dessie and Cheryl Todd defense organization, Inc. are seeking national attention for the case to ensure a fair trial for the women. Like Joanne Little, the organization alleges, these women are involved in a case of women's struggle against sexual assault. Georgia, like N. Carolina and many other states, does not recognize a woman's right to defend herself against sexual assault to the point of killing her assailant.

More information may be obtained from the defense organization at: P.O. Box 1935 Atlanta, Georgia 30301. Telephone: (404) 688-1130/525-0848.

* * * * *

SOME FURTHER THOUGHTS ON SEPARATISM

I have been doing a bit of reading lately with regard to separatism and I have developed some ideas which I would like to share. As a young lesbian, and inexperienced with lesbian ideology, these ideas for some dykes may be rhetoric but to me they are dynamite. (The fact that I am still closeted has an impact on the way I think).

First, lesbians constitute a minority group, both as women (who are discriminated against in general) and as women whose erotic and/or love orientation is same-sex. (I detest the term homosexual--too commonplace). So while there is a common ground on which we can meet heterosexual women, where is the ground on which we can meet males? One might suggest that male gays are discriminated against as well, which is true. But we must keep in mind that the commonness between lesbians and other women is centered in biology. We are no different from straight females, except for the fact that we have been able, somehow, to break the bonds of male domination, free ourselves to love other women and create our own world as we want it.

There is no doubt but that the "male" is responsible for the plight of "female" today. Historically the male has been dominant, originating in the earliest creation myths and culminating in the patterns of marriage of today. Now it may be that the female has acquiesced to the males in these outrageous ideas. I suspect that a hundred years ago females believed they were not supposed to enjoy sex and achieve orgasm because males told them so. Ultimate responsibility lies however with the male and his political system. Which means then that all males--our fathers, brothers, male gays, etc., are still involved in the same system which seeks to eliminate us.

My idea then is to suggest that in our efforts to separate from males, let us not carry it a step further and isolate ourselves from straight females. We have an ethical responsibility to these women to offer them guidance and direction. While I am no cru-sader, I think it is important to disseminate material through the media informing other women about lesbianism. Studies show that more and more straight women are experiencing bisexuality, and I think, given the proper social atmosphere, they would become dykes. We may not like the thought of "bisexuality", but it does seem to be a stage in the development of some lesbians. In my own case, in trying to grow up, I moved from exclusive heterosexuality to bisexuality, some time before I was able to freely admit to myself that I was a lesbian. Imagine what it would be like if most of

the same time all of the time. We flow back and forth into and around each other and we call it sharing. We validate each other's need to listen and to talk. When we make love, we do not each have to be touching at the same time to know we are sharing beauty and strength. The flow of energy is what qualifies participation--not necessarily the momentary activity. Audiences should no longer be patronized and told they don't exist and are not responsible for what happens in a room during a concert. We can only break down that fucked up "star" business after we accept that an audience of lesbians has power and control over energy. The collective audience is a powerful goddess, and we should get validation for listening.

Finally I will say that I compromise my life every day. I always think at that time, that I do it for survival. But to give out Amazon purity tests is not the solution to doing away with compromises. I know that the pricks own this planet, and we either directly or indirectly support them by paying rent, buying food, using their systems, their language, their drugs, and on and on and on. We have not only the need to recapture our identities through our culture, but the right. Why is it so hard to set up women-only not to mention lesbian-only spaces? Why have Lesbians become so frightened of demanding lesbians-only time? You have said that realism demands our sharing be sometimes "mixed". But don't we have a more urgent obligation to try to remember and discover our past and future as a strong woman system?

If you participate in sharing our culture with known enemies in mixed concerts, you are only pretending to subscribe to a pure woman future. Mixed concerts create androgenous energy, and androgenous energy will create androgyny, not Dykes and Amazons.

Linda Shear

P.S. Anyone who is interested in helping arrange a concert for me should contact me at: Linda Shear c/o Old Lady Blue Jeans c/o VWU 200 Main St. Northampton, Mass. 01060

MEG CHRISTIAN IN CONCERT

Yesterday afternoon a group of dykes left Charlotte, N.C. headed for Chapel Hill. None of us were too excited about the trip (three hours on the interstate) but we knew we couldn't miss the event. The "event" was hearing Meg Christian sing. I am glad (ecstatic) that we didn't miss it. It was the first time that I had a chance to hear women's music and listen to a performance (if you can call what Meg does performing) that was totally for me as a lesbian (woman). Except for the presence of a few men (who quit smiling and clapping along towards the end of the concert) the audience was totally women and majority lesbians.

I don't know about other women who attended but it made me realize exactly how much I block out lyrics (i.e., a part of music) when sung by other women. I've listened to only women artists for a long time now but the effect of listening to women like Janis Ian, Tracy Nelson, Rachel Faro etc., etc. is incomparable to listening to Meg. Like I said, the experience was total-lyrics, music, all of it--talking in between songs. I could identify with it all. I didn't have to block out anything. I knew that I would regret not having my own copy of "I Know You Know"--her album.

She was beautiful, she was magnificent, she was Meg, she was a lesbian. She was expressing me in music. I demand dykes make an effort to see her and buy from Olivia Records.

There is so much more to say: like thank you Theresa Trull, Annie from Chicago, Chris Williamson and all the other women whose music isn't available to us anytime we want to hear it. Keep singing, keep writing. Music not only heals, it reaches and touches where we can't with our words and actions.

--Charlotte, N.C.

Send reactions to the article (and all others) to Ambitious Amazons, P.O. Box 811, East Lansing, Michigan 48823.

We were pleased to hear that the Girl Scouts of America recently voted not to let boys join.

American women were lesbian!

Thus, I have a very deep feeling for sister lesbians, but I also feel very close to all other women. I like to think of my straight female friends (and all women) as potential lesbians, because I was once one. So let us not, in carrying through a legitimate effort to separate ourselves from men, isolate our ideas and thoughts and love (and organizations) from other women. Or do we believe that we have a monopoly on woman love?????

--Houston, Texas

Inez Garcia was released from prison January 9 after a California Court of Appeals reversed her conviction of second degree murder for allegedly killing a man who helped another man rape her. Her new trial is expected to occur this summer.

For more information and to send donations write: Inez Garcia, c/o Susan Jordan, 96 Jessie St., San Francisco, CA 94105.

EQUALITY FOR LESBIANS VS. THE SYSTEM

Having nothing really important or interesting to do one evening last summer I decided to tune in on the Democratic Party's Telethon. It was very enlightening to watch one of our political parties asking The People for money. As the evening wore on I discovered there seemed to be an appeal to just about every group of people in this nation. You will notice I said just about every group. There was one glaring exception. An exception I might add, that is becoming increasingly more powerful and vocal about our rights as equal citizens of this country. That "minority" group is of course we Gay People.

As long as any minority is still oppressed, and we are, it won't mean anything if we solve the multitude of problems facing this country. Unless every citizen is completely free to enjoy those solutions we will have sacrificed every principle our ancestors fought to make the law of the land. As long as we have microscopic legislation, where it does exist, protecting our birthrights as Americans we cannot even begin to change the "straight" world's attitudes toward us. They're losing as much as we are and don't even realize it. When it can happen to us, baby the table could easily tip the other way someday. Like the song said, "Walk a mile in my shoes."

I don't know if our "leaders" are forgetful or just plain afraid to take a stand on a very important issue. I certainly think it's about time our "minority" achieved the status of all the other American minorities. Don't you?

--San Diego, CA

WOMEN PRISONERS SUE N. CAROLINA

Thirty-seven prisoners of the North Carolina Correctional Center for Women in Raleigh, have filed a damage suit against that state for \$25 million. The suit is a result of a peaceful protest for improved prison conditions that took place in June, 1975, which was violently put down by armed guards.

The complaint itself, challenges unjust and inhumane conditions of confinement and the constitutionality of actions taken by the Department of Corrections against the women both during and after the protest.

For further information contact: Action for Forgotten Women, 1601 Sedgewfield St., Apt. E, Durham, NC 27705.

--Thanks to Majority Report Vol. V, No. 19

Remember--LC need \$8 from you (more if you can, less if you can't) to continue.

EMILY DICKINSON

On Christmas Eve, 1975, Professor Rebecca Patterson died in Amarillo, TX. The Lesbian community is deeply indebted to Ms. Patterson for her pioneering efforts to tell the truth about American poet Emily Dickinson, whose life she perceived as a "tragedy" because Ms. Dickinson was never able to fulfill her gay desires. Ms. Patterson was not a lesbian herself, but arrived as a scholar at the belief that no other explanation but lesbianism serves to explain the work of the poet. Although she received no public support even from those people who admitted privately to her that they

believed her thesis to be correct, she continued her fight. Even now the manuscript is not receiving the attention due it and is being rebuffed by publishers. Prof. Patterson's manuscripts are being handled by her daughter, Ms. Ann Patterson, 2019 Milan, Amarillo, TX 79109.

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COMING UP FOR AIR: A LESBIAN SEPARATIST SPEAKING

Well, I figured it was time to stick my lonely head out and talk about my, or actually my collective and what we've been up to lately. We are Drastic Dykes in Charlotte, N.C.

It's been a rocky road the last month or so as we are finally beginning to analyze our emotional conflicts; a very heavy thing to do when one has chosen the political position of Lesbian Separatism, (for lack of better words) or separating our lives from man, male-identified women, male structures (as far as survival allows), male thought. Few lesbians choose this position; we are alone-isolated-and our relationships in the group have been feeling this pressure.

The drains that survival put on us along with our own slow acceptance of the ideas that we are not part of this world anymore; that our position gives us enemies among women; that we have to stop pretending straight women are Lesbians; these things have taken their tolls of energy from each of us, and probably hurt our group communication. These realizations have been hard earned as D.D. members were once part of Charlotte's Women's Center (there is no Lesbian organization here) - our separation from that group of women (largely straight) most powerfully told us of the uniqueness of our commitment to Women's Revolution in ourselves. So our isolation up to now has been with despair and disappointment, as the dreams we shared with those women at the Center have slowly died. We are now looking for new ones, with Lesbian energy alone.

Besides "losing" the Center and our past "place in the Women's Movement," we have each lost or rejected parts of our lives.

My deciding to go through this process of separation is choosing to be myself in the most complete way I've found. If I ever sensed a falsity in my feelings or reactions, it would mean new decisions, new analysis. The only way I know I'm doing what I want is because it feels right inside. A Lesbian Separatist doesn't get approval from the outside, so this inner analysis is very important. We, in our group, always hoped to help each other with this, as we have somewhat, but conflicts have arisen and we've kind of let things take us.

So I think that's where we are now--trying to get the junk out of how we relate to each other. Incredibly hard. Self-analysis seems easy in comparison. It is easier to make demands on oneself than someone else. That's not how it should be. Some concrete problems: competition, possessiveness, coupling, assumptions, expectations. I could go on; I'm not a perfectionist either; I just want to be relaxed in a total way with women I'm sharing my life-energy with.

We have talked "project" a lot--you know--"doing something"--a journal, a center, etc...Hopefully our energies will center on something before too long. But it's got to be right for us. For once we want our brains and our feelings together about a decision; say, instead of brains long before feelings, as in the case of the Women's Center. We left physically--politically long before we did emotionally, if we ever will completely. Up to now we were the universal Lesbian mother, who loved all women, all people who accepted her--straight women, gay males, anybody, disregarding that the returned nurturance in those relationships was not nearly what we made it in our heads. Not anymore for me.

We Drastic Dykes have had a few adventures. To get some money, two of us did a workshop on Lesbian Separatism at a very straight Women's Day at a local college. That was rather disastrous - I suppose - we argued a lot; some women left. I will not feel bad about defending myself, about refusing to accept their liberal attempts at understanding. I think it is important to make demands on women--that sisterhood is nice but women are still scared to death of commitment or threatening behavior. My sisterhood bled me dry, I had to think of survival. I will continue to demand women to see me on the terms I am making, finding for myself; rejecting male terms.

I have a plea now for Lesbian Drastic Dykes separatist women who are reading this and understanding it, I hope. I, we, D.D. want to hear from you, to correspond. We're desperate. The Women's Movement is in turmoil; women are arguing, fighting, moving. This communication becomes doubly important for we need to see that we are not crazy; that our actions are the actions of others. That out of our turmoil we can find decisions and directions. We are Drastic Dykes, P.O. Box 3302, Charlotte, N.C. 28203. I'm Clair. In Lesbian Struggle.

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"IN RESPONSE TO LESBIAN IN THE CLOSET"

A long-time Lesbian cannot help but appreciate the feelings on the writer from Bronx, N.Y. who wrote about her experience as a closet lesbian.

Unfortunately, most of us are closet lesbians when we live and work in a straight society. I spent six years in prison under which circumstances one can more or less be oneself. In a way it is a better environment for a lesbian, though I certainly prefer the streets under any circumstances.

As a professional woman, I find it necessary most of the time to entertain straights and to put on a front. It gripes the hell out of me and I don't always feel too good about myself. There are times I'd prefer to tell them all the score. But life is a matter of survival and one must do what one must to survive in her personal world under her own personal circumstances.

Some women are in a position to tell the world and to be out front. God bless them. Other women must remain less active and stay on the sidelines to a great extent. But both types of women are of great importance. Each can help our cause in her own personal way. If we become successful on our lives we can then say, "...see, lesbians can do as much or more than anyone else." And that's what it's all about, our movement that is.

Perhaps what the writer of that letter called "fear" is really simple smartness for her as it is for many lesbians. But guilt is a fruitless self-defeating emotion; an unnecessary one too. Because every lesbian will have the right time and the right place when and where she can shine and do great things for herself and her sisters. It may be in a small way or a large way but every step toward equal rights and a peaceful co-existence is an important step to us. Let each of us value our own self worth.

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--Antioch, Calif.

Send reactions to the article (and others) to Ambitious Amazons, P.O. Box 811, East Lansing, Michigan 48823.

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PHILADELPHIA LESBIANS DEMONSTRATE

DYKETACTICS! is a collective of dykes; lesbian feminists committed to actions which will raise public consciousness and electrify the imaginations of the gay and women's communities. In Philadelphia they and other members of the gay community appeared in City Council Chambers to protest the council's failure to move ahead on a gay rights bill. When it became clear the bill would not be introduced Dyketactics! led the group in chant to free the bill. Guards and the Civil Disobedience squad pounced on the group throwing them to the floor, kicking, beating, and sexually molesting them. Before the violence was over, all members supporting the protest were forcibly evicted. Dyketactics! were the last to leave, waiting in the halls, singing. They had a puppet, a witch who proclaimed, "I am the lesbian suppressed in every woman, I am the woman in every male crucified on the cross of manhood."

A second attack took place as the women were leaving the building. The exits were blocked by the Civil Disobedience squad and they surrounded the women, splitting up the group, shoving them up stairs, kicking, punching, and dragging them by their hair back downstairs, and then forcibly evicting them. Six of the women required medical attention, and all of the women are filing suit against the C.D. squad for damages and City Hall for relief to prevent a further abridgement of civil rights.

Financial and sisterly support is appreciated--write DYKETACTICS!, c/o Free Women's School, Penn. Women's Center, 112 Logan Hall, Philadelphia, PA 19174.

TO REVOLUTIONARY DYKES

Editor's Note: This is in response to an article about the Socialist/feminist Conference in LC, Vol. 1, Issue 8.

The things you wrote about really hit home. It's hard to know where to start. We're separatist dykes. We're sick of being suckers for everyone else's needs and everyone else's crap. So, separatism to us means no energy to straight women or even to lesbians who hang out with straight women. We want to take our time and energy and put it into making us better--angrier--more loving dykes.

What you said about families--we are always getting in fights because we think families--any family--are sick. There is no way we can relate to our families--we broke off with them completely. Shit--parents got TOTAL power over kids.

Then what you said about no WHITE workshops--ain't that typical! We're white and feel that white dykes got to deal with our own racist shit and not expect dykes of color to do the work for us. And what you said about white women not criticizing and getting pissed at some Third World women for their "keep the family strong" crap. Wow--that really gets us mad--Racism liberal style--and what a rip-off of us dykes--Black and White.

We think it's real important for all of us to face the privileges we got. No matter how ripped off people are--there always seems to be someone else to shit on. So many times we've heard dykes say "well, I'm oppressed--don't hassle me"--like this lesbian we knew who refused to deal with how she put "ugly" people down. She said she had enough problems being a lesbian and having been poor as a kid. Well, there's a difference between understanding why we do stuff and using that as an EXCUSE. We know we got a lot of fucked-up attitudes and reactions inside of us and we want to change them.

We spend a lot of time and energy learning how to take care of ourselves. We believe in getting PRACTICAL skills--mechanics, electrical, health skills. We try to take care of our bodies with decent food. We spend a lot of time working in our garden. We work-out just about everyday--running, playing handball, lifting weights. We believe in learning to protect ourselves, and we've learned to train dogs. We work with ours a whole lot and have two fantastic lesbian attack dogs.

When revolutionary dykes get together in trust and love we believe in sharing--money, skills, knowledge, problems and feelings. We don't believe in PRIVATE TRIPS.

Here's an address for us--maybe you all in Stanton, Kentucky and revolutionary dykes anywhere will write--we need all the support and understanding and criticism we can give each other. Red Dykes, c/o Feminist Women's Center, 2445 W. Eight Mile, Detroit, Michigan 48203.

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One of Austin, Texas' major newspapers, the "American Statesman", recently refused to run two ads specifically for lesbians. The first, submitted by the Austin Lesbian Organization, announced the group's November meeting. The second was from two lesbians who wanted to rent the duplex they own to lesbians/gays. According to the two lesbians the newspaper had previously run ads for jobs and housing which specified "no gays" need apply.

When questioned about the refusal to run the lesbians' ads, a spokesman for the paper stated, "We have policies against certain types of advertising. We have the right to turn down any advertising we want to, and we don't have to give any reasons for it."

--info from Pointblank Times and Daily Texan

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Barbara Love, co-author of Sappho Was a Right-On Woman, in addressing this years' American Psychological Association convention seminar on homosexuality, said that she feels lesbians have a psychological advantage in business over heterosexual women, "because of a feeling of equality with men, not only because they do not seek masculine approval, but because they have aspired to healthy personality characteristics" which the conventional confining "feminine" role does not allow.

* * * * *

--GPU News

Quemado High School's football program has been suspended for one year because the coach sent Sally Guttierrez in for a single play in a game. The N.M. Activities Association objected but Sally won in court the right to play. The Assn. has now ruled that she played before the ruling and was therefore in violation of the rules of the league at the time.

--GPU News

LESBIAN MOTHERS: FIGHTING FOR THEIR RIGHTS

Across the country, lesbian mothers are involved in custody cases more than ever before. The results of these cases could have a big affect on the many more lesbians trying to create a family for themselves and their children.

The first time that a jury has ever been called upon to rule on the fitness of a parent because of the parent's sexual orientation was in the case of Mary Jo Risher of Dallas, Texas. This fall the jury ruled she is an unfit mother because she is a lesbian. They gave custody of her nine year old son to her ex-husband, who began the court preceedings against her. She now must pay him \$22 a week child support.

Mary Jo's lover, Ann Foreman, has an 11 year old daughter who continues to live with them. Ann's ex-husband has no objections.

The Dallas chapter of N.O.W. has given their support to Mary Jo and is presently raising a defense fund and plans to help her appeal the decision.

Another lesbian mother actually had her daughter kidnapped from her by her ex-husband. Ginny Martell of Austin, Texas was awarded custody of her daughter, Tanya, at the time of her divorce. Over a year ago her ex-husband, Jack, forcibly abducted Tanya and has taken her to another state. The Travis County Attorney's Office in Texas is finally considering filing kidnapping charges against him. In addition, a feminist lawyer in the city where Jack now lives has filed a writ of habeas corpus on Ginny's behalf; when this comes to court the ex-husband will have to return Tanya to her legal guardian (Ginny) or be found in contempt of court. Whatever happens, Jack has threatened to open the custody case, so the courts of one state or another will decide which is the greater crime: kidnapping or being a lesbian mother.

Ginny intends to fight the case as a lesbian-feminist. Her winning could establish a favorable precedent for other lesbian mothers. She'll need support for her case in Florida--apparently where Tanya now is living. She is looking for lesbian contacts in Tampa and St. Petersburg. If you can be of help write to her at the following address: The Ginny Martell Custody Fund, c/o Bobby J. Nelson, 501 West 12, Austin, Texas 78701. (Ms. Nelson is Ginny's lawyer.)

A case that we reported in the September issue of LC, that of Bonnie Youngs, was given a favorable decision by a judge in Big Rapids, Michigan. Bonnie won custody of her two daughters as an admitted lesbian, with no restrictions placed on her by the judge. The Lesbian Mothers National Defense Fund is helping her with costs.

Among other cases that LMNDF has helped is a case in Toledo, Ohio where Judy and Carol won custody of their seven children as open lesbians. Also a couple in Seattle, Washington, Nancy and Marilyn, who have been fighting for two years for custody of their children. LMNDF has just reported that they lost the fight to regain custody of two of their seven children. The decision, which came down in December, was delivered by a judge who was openly hostile in his description of Nancy and Marilyn's relationship and stated in effect that he would not allow those perverts to expose their wicked lifestyle to the two girls. Obviously the two judges who gave Nancy and Marilyn custody of their other children didn't feel that way.

Two women in Seattle who have started working actively with LMNDF are involved in a case over one of their four children who refuses to visit his father. The boy's father has gone to great length to demand visitation with the unwilling boy and has generally given the family a great deal of harassment. They have been to court for a hearing, but the boy must still go on visitations with his father. The couple hopes that through a Family Court investigation that their son will have some representation in court (he is 5 years old). Their court worker feels that lesbianism is not the issue, she sees it as a child rights issue. The father is using lesbianism in an attempt to discredit the couple.

For more information on this case and many others, a subscription to the Lesbian Mothers National Defense Fund newsletter, Mom's Apple Pie, is \$2.00, membership is \$5.00. Write to: LMNDF, 2446 Lorentz Pl. N., Seattle, WA 98109.

To help out Mary Jo Risher write to: Friends of Mary Jo Risher, Box 174, Dallas, Texas 75221.

Thanks to Pointblank Times, Vol II, No. 1, Gay Community News, Vol 3, No. 31, and Mom's Apple Pie for the above information.

--Beth

DIRECTORY OF LESBIAN PUBLICATIONS

Here is the up-dated listing of lesbian publications being published today. There have been about 15 changes in rates/addresses since we first published this directory last issue, so be sure to check out this new information. Once again, if a "?" appears before a listing it means we've never seen it ourselves and therefore don't know if it exists or not. If any of you have further information about these publications, or any others that you might know of, please let us know. Remember, we depend on our readers to keep us informed of what's going on in their areas.

Following the directory is the second half of a review of these lesbian publications, which includes explanations of the publications along with the reviewer's own reactions to each of them. All lesbian publications have permission to reprint this directory along with the review, as long as credit is given to Lesbian Connection. We hope this directory helps all these publications grow, and more important, that it aides our readers in finding the many fine publications that exist. Please let us know if you want us to continue publishing directories and listings like this in future issues of Lesbian Connection.

--Ambitious Amazons

- ALBATROSS 82 S. Harrison St., East Orange, NJ 07017 Quarterly \$7.00/year sample copy \$1.50
- ALFA NEWSLETTER P.O. Box 5502, Atlanta, GA 30309 Phone (404) 523-7786 Monthly \$3.00 year \$4.00 institutions (free with \$6.00 membership to Atlanta Lesbian Feminist Alliance)
- AMAZON QUARTERLY See "Publications of the Past"
- AMBITIOUS AMAZON REPORT P.O. Box 811, East Lansing, MI 48823 Phone (517) 371-5257 Monthly Free to lesbians in Michigan
- ? BLAZING STAR c/o Chicago Women's Liberation Union, 2478 N. Lincoln, Chicago, IL 60614 Phone (312) 953-6808
- CONNECTIONS See "Publications of the Past"
- ? COWRIE 359 E. 68th St., New York, NY 10021 \$5.00 for ten issues
- DALLAS DOB NEWSLETTER No current address available
- DESPERATE LIVING P.O. Box 7124, Baltimore, MD 21218 Quarterly \$3.00 for 6 issues \$6.00 institutions
- DINAH 6368 Heitzler, Cincinnati, OH 45224 Monthly \$3.00 year
- DYKE c/o Tomato Publications, 70 Barrow St., New York, NY 10014 Quarterly \$8.00 year \$11.00 overseas, \$15.00 institutions
- DYKES CENTRAL NEWS BULLETIN P.O. Box 4264, Tampa, FL 33607 Phone 251-8620
- FOCUS c/o Boston DOB, Room 323, 419 Boylston St., Boston, MA 02116 Phone (617) 262-1592 Monthly \$6.00 year (free with \$12.00 membership to Boston DOB) sample 60c
- GOODBYE TO ALL THAT P.O. Box 3301, Austin, TX 78764 Monthly \$3.00 year
- ? LAVENDER LUMINARY P.O. Box 234, c/o Gay Women's Liberation, Lawrence, KS 66044 Phone 842-7505 Bimonthly (approx.)
- LAVENDER WOMAN P.O. Box 60206, Chicago, IL 60660 Phone (312) 935-4270 (leave message) Quarterly \$4.00 year \$8.00 institutions sample copy 65c
- LAZETTE See "Publications of the Past"
- LE'SBENINFORMED c/o LRC, 2104 Stevens Ave. So, Minneapolis, MN 55404 Phone (612) 871-2601 Monthly \$3.00 year
- LESBIAN ALLIANCE NEWSLETTER P.O. Box 4201, Tower Grove Station, St. Louis, MO 63163 Phone 664-7249 Monthly
- LESBIAN CENTER NEWSLETTER c/o Apple Pie Collective, 427 Spring St., Lansing, MI 48912 Phone (517) 484-3475 Monthly
- LESBIAN CONNECTION c/o Ambitious Amazons, P.O. Box 811, East Lansing, MI 48823 Phone (517) 371-5257 Bimonthly Free to all lesbians in U.S. \$13.00 institutions \$2.00 outside U.S.
- THE LESBIAN FEMINIST c/o LFL, 243 West 20 St., New York, NY 10011 Phone (212) 691-5460 Monthly \$3.00 year
- LESBIAN FRONT P.O. Box 8342, Jackson, MS 39204 Monthly \$3.00 year sample copy 25c
- LESBIAN HERSTORY ARCHIVES NEWSLETTER P.O. Box 1258, New York, NY 10014 Phone (212) 874-7232 Irregular

- LESBIAN LIPSERVICE c/o Gay Women's Advocate Office, 326 Michigan Union, Ann Arbor, MI 48104 Monthly
- LESBIAN TIDE 1005 Ocean Ave. #B, Santa Monica, CA 95116 Phone (213) 394-4829 Bimonthly \$7.50 year
- LESBIAN VISIONS PO Box 8265, Stanford, CA 94301 Irregular
- LESBIAN VOICES PO Box 3122, San Jose, CA 95116 Phone (408) 378-7665 Quarterly \$5.00 year
- LFC NEWS 3523 N. Halsted, Chicago, IL 60657 Phone (312) 935-4270 Monthly
- LIL c/o Women's Association, Law School, Golden Gate College, 536 Mission St, San Francisco, CA 94105 \$1.00 year
- MOM'S APPLE PIE c/o Lesbian Mothers National Defense Fund, 2446 Lorentz Place North, Seattle, WA 98109 Phone (206) 282-5798 \$2.00 year (free with \$5.00 membership to LMNDF)
- MOONSTORM PO Box 4201, Tower Grove Station, St. Louis, MO 63163 Phone 664-7249 Irregular \$4.50 for six issues
- ? NEW WOMANKIND PO Box 18102, Beuchel, KY 40218
- THE OTHER SIDE PO Box 132, San Rafael, CA 94902 Phone 456-9981 Monthly \$3.00 year (free with \$10.00 membership to the Other Side)
- POINTBLANK TIMES PO Box 14643, Houston, TX 77021 Monthly \$5.00 or \$10.00 (or more) for twelve issues
- PURPLE COW c/o Gay Women's Peer Counseling, Box 3321, University Station, Columbus, OH 43210 Phone (614) 236-0229 Irregular Send money for postage or four stamps
- SIGNAL c/o Gay Nurses Alliance West, PO Box 17953, San Diego, CA 92117 Phone (714) 566-9318 \$2.50 year
- SISTERS see "Publications of the Past"
- SO'S YOUR OLD LADY c/o LRC, 2104 Stevens Ave So, Minneapolis, MN 55404 Phone (612) 871-2601 Bimonthly \$6.00 year
- WE GOT IT c/o Lesbian Switchboard, University YMCA, 306 N. Brooks St, Madison, WI 53715 Phone 257-7378 Monthly \$3.00 year sample copy 25¢
- ? WICCE Box 15833, Philadelphia, PA 19103 \$2.50 year
- THE WISHING WELL PO Box 1711, Santa Rosa, CA 95403 \$5.00 for two issues
- THE WOMAN'S WOMAN 910 1/2 East Pike, Seattle, WA 98122 Phone 329-9493 Monthly
- NEW ADDITIONS TO THE LISTING
- DYKE LIFE PO Box 44408, Indianapolis, IN 46244
- GAY-LA c/o DOB, PO Box 52113, New Orleans, LA 70152 Phone 945-2217 Bimonthly \$3.00 year (free with membership to New Orleans DOB)
- LESBIAN FEMINIST UNION NEWS PO Box 3764, Louisville, KY 40201
- LESBIAN PUBLICATIONS OUTSIDE U.S.
- ? CIRCLE Box 427, Waterloo Quay, Wellington, NEW ZEALAND \$4.00 year
- ? GAY GIRL QUARTERLY (formerly ARENA THREE), Gay publications, BCM/Seahorse, London WC1, ENGLAND L1.80 year
- LESBENPRESSE Lesbenpressen Killektiv, 1 Berlin 30, Kulmerstr. 20A, 3. Hinterhof 2. Stock GERMANY
- LONG TIME COMING Box 218, Station E, Montreal PQ, CANADA monthly \$5.00 year, \$10.00 institutions sample copy 50¢
- ? NATIONAL LESBIAN NEWSLETTER c/o Maggie Sellers, 3 Dunlop Ave., Lenton, Nottingham, ENGLAND L1.00 year
- SAPPHO 39 Wardour Street, London W1V 3HA, GREAT BRITAIN Monthly
- PUBLICATIONS OF THE PAST
- The following publications no longer exist, but often back issues of them are available. Three of these publications ceased publishing just this past summer, and we're truly sorry to see them disappear.
- AIN'T I A WOMAN? Box 1169, Iowa City, IA 52240 We've heard that the collective who published this paper is still putting out pamphlets, but we don't know if this is true.
- FURIES Box 8843 SE Station, Washington, DC 20003 Back issues unavailable, but Diana Press has published 3 books made up of articles from the Furies: Lesbianism and The Women's Movement, Class and Feminism, and Women Remembered. \$2.25 each from

Diana Press, 12 W. 25th St, Baltimore, MD 21218

LAZETTE Newsletter of the New Jersey Daughters of Bilitis, which disbanded this summer
SISTERS c/o DOB, 1005 Market Street #404, San Francisco, CA 94103 Phone (415)

861-8689 The September issue was the last for this publication which had been in existence for over five years.

AMAZON QUARTERLY c/o Amazon Press, 395 60th Street, Oakland, CA 94618 AQ just quit publishing this past summer. It was a highly regarded national literary arts journal. The women who put it out also published CONNECTIONS, a penpal listing for lesbians.

THE LADDER Box 5025, Washington Station, Reno, Nevada 89503 Published from 1956 until 1972--probably one of the earliest and longest living lesbian publications in America. Back issues available.

REVIEW OF LESBIAN PUBLICATIONS: PART TWO

In the second part of this review I will continue to give short explanations of the many publications left to be discussed. Also, I'll include my personal feelings about each, but please remember these are just my opinions, not those of Lesbian Connection. If you disagree with my evaluation of any of these publications, or if I've left any out, please let us know.

Of the publications left to be reviewed, three of them survive on donations instead of having a regular subscription cost. Each of them is 4-5 pages long, [in this review, pages always indicate sheets of paper] and they're basically local publications. THE WOMAN'S WOMAN comes from Seattle, Wash., and includes a monthly calender of events for lesbians, along with reports on the activities of the many various lesbian groups in Seattle. In addition each issue has several articles on a variety of topics, from the politics of cameras to information on food stamps, or advice about the FBI. THE WOMAN'S WOMAN has contained many strong opinions on political issues, while still providing good information for all of Seattle's lesbians.

LESBIAN LIPSERVICE (Ann Arbor, Mich.) contains poetry, announcements about lesbian and women's groups, and articles about community efforts and conflicts. Past issues have also included articles on alcoholism, and the politics of the local softball team. This newsletter definitely makes a good attempt at establishing communication among Ann Arbor's lesbians.

THE PURPLE COW (Columbus, Ohio) is aimed at lesbians throughout the state of Ohio. I've only seen two issues of this publication, and they were filled with poetry, fiction, reports on midwest conferences, some national news, and a listing of lesbian groups in Ohio. Unfortunately we haven't received either THE PURPLE COW or LESBIAN LIPSERVICE since last summer. I hope that neither has folded, for they both are good lesbian publications.

There are 6 lesbian newsletters that are similar to the above 3 except for the fact that these six all charge \$3.00 for a year's subscription (twelve issues). Three of these newsletters are associated with what appear to be quite active lesbian organizations in their cities. These newsletters, which are 8-10 pages long, have a good mixture of both the groups' announcements, and general interest articles by local lesbians. GOODBYE TO ALL THAT from the Austin Lesbian Organization in Austin, Texas, covers activities in Austin and throughout Texas. In addition, it usually includes some poetry, book reviews, and points of view concerning various areas of disagreement in the community. The GOODBYE TO ALL THAT collective recently reorganized, and they hope that, with the participation of Austin's lesbians, they can produce a paper that's even better than before.

The Atlanta Feminist Alliance in Atlanta, Georgia puts out the ALFA NEWSLETTER. As with the Austin newsletter, ALFA's includes extensive reports from its committees (media, library, political, finance, etc.), book reviews, local classified ads and poetry. Recent articles have dealt with FBI harrassment, competition in sports, a report on a women's martial arts conference, and the recounting of an afternoon spent with Kate Millett. I always enjoy reading the ALFA NEWSLETTER, partly because I have some good friends who live in Atlanta, and also due to the fact that it's a good publication. It's obvious that both Atlanta and Austin have active lesbian groups, and

their newsletters reflect this strong activity.

From Madison, Wis. we receive WE GOT IT, a publication who's purpose is "to express the ideas and creativity of the Madison area Lesbian community and to make more readily available information that has been gathered at Lesbian Switchboard..." In my opinion WE GOT IT seems to be succeeding in its purpose. This publication contains more poetry and graphics than the other two, along with recipes, reviews, and a calendar of events. There's less emphasis on the group's activities than in the Atlanta or Austin papers, probably because the group sponsors less activities to talk about. Articles have covered topics such as dorm living, dykes in the Navy, alcoholism, and conferences. Also there have been some humor/satire pieces like "Why Dykes Should Wear Baseball Gloves" and "1st Lesbian Code of Ethics" (for love triangles). Although I sometimes don't understand some of the articles because they concern local events, I do like reading all three of these newsletters. I think the lesbians in these towns should be proud of what they produce.

A rather unique periodical, LESBIAN FRONT, comes to us from Jackson, Miss. In its 3-4 pages LF features summaries of what has appeared in other lesbian, gay, and women's publications. This is an original approach, and I think it might be an essential aid to anyone trying to set up a library of publications. (I've sometimes wished someone would come up with a "Reader's Guide" to lesbian/women's publications). Occasionally LF also has poetry, and accounts of various lesbian communities in its "Roving Dyke Report", along with some news and announcements. The November issue of LESBIAN FRONT was almost its last, because the lesbians who put it out were moving out of Mississippi. However another woman took over, and I'm very glad that this publication is continuing to survive and grow.

THE OTHER SIDE published by the Other Side lesbian group in San Rafael, CA, is a fine short (2-3 page) newsletter. Each month this newsletter begins with a report of how the previous month's activities went. This is followed by announcements of future events and discussion topics, some poetry, local classified ads, and usually a book review. Reading THE OTHER SIDE gives me the impression of a lesbian group that's not extremely political, but one that's exceptionally warm and friendly--qualities sometimes lacking in lesbian organizations.

The last of these six newsletter is DINAH put out by a lesbian in Cincinnati, Ohio in association with Ohio's NOW Task Force on Sexuality and Lesbianism. While DINAH includes some poetry and announcements, the majority of each issue is devoted to interesting original articles (usually written by the editor), and fine articles reprinted from other sources. The features chosen for reprinting range from very recent articles to some lesbian movement "classics" (such as Judy Grahn's "Edward the Dyke"), and these add considerable depth and variety to DINAH. This publication, along with the other newsletters I've just discussed, are in my opinion excellent responses to the growing need for increased communication within lesbian communities across the country.

POINTBLANK TIMES (Houston, TX) is similar to the above periodicals except that it is published by an independent collective of lesbians. Therefore, its 6 pages are devoted mainly to feature articles, poetry, and graphics, rather than news and events of a sponsoring group. The POINTBLANK TIMES collective also seems more concerned with literary quality than most other newsletter collectives, something which I feel has both good points and bad ones. It's obvious that much time is spent on the layout and printing of PBT, with the result that it is one of the best-looking lesbian periodicals published today. Overall PBT has some excellent and diverse articles, good Texas news coverage, and fine graphics all in a very professional-looking format. As POINTBLANK TIMES celebrates its first anniversary, I'd like to wish it a long and continually expanding existence.

There are three lesbian magazines, published in large cities, that are each dedicated to providing space for lesbians in their cities to communicate their creative feelings and thoughts. Two of these, DESPERATE LIVING (Baltimore, MD) and MOONSTORM (St. Louis, MO), are published quarterly, and the third, SO'S YOUR OLD LADY (Minneapolis, MN) comes out every other month. All 4 of these magazines are printed on 10 to 14 pages the size of 11x14 folded in half in magazine form. Each contains poetry, reviews, graphics, and some letters, yet the emphasis in each is quite different

from the others.

Of the three SO'S YOUR OLD LADY places the greatest importance on graphics, fiction, and poetry, while still including articles on topics such as Sagaris (a feminist school held last summer) and the local softball team. I feel that the diversity of the fiction in SO'S YOUR OLD LADY is quite amazing. It has ranged from a one-page account of one woman's search for a cat to love to a three-part story about a woman and her grandmother. The staff of the magazine also sponsors workshops to provide local writers with "loving help". DESPERATE LIVING contains some graphics (and superb covers), but I feel their articles and news briefs are the main substance of this magazine. Past issues have featured a comprehensive presentation both of "Lesbianism and the Law" and "Gay Liberation: 1860 to 1935". DESPERATE LIVING impresses me as a lesbian magazine, rather than feminist or gay, and I especially appreciate the fact that when "women's" issues are dealt with there generally is an attempt to relate them to the specific situation of lesbians (e.g., an article on women and credit concluded with a half-page devoted to "Why this concerns us as lesbians").

The St. Louis publication, MOONSTORM also gives more space to articles than to poetry or graphics. The overall appearance seems less professional to me than either of the other two magazines, but it's been improving in the more recent issues. MOONSTORM is the only one of the three that deals with one basic theme each issue. Past themes have been separatism, gay bars, and addiction. At times I believe that the theme approach provides the potential for more in depth analysis of the topic. Each issue also has some announcements, recipes, and a listing of services available from women in St. Louis (from guitar lessons to piano tuning). These three magazines present interesting mixtures of various aspects of lesbian creativity: literary arts, news and politics.

The last 3 publications which I'll discuss are LAVENDER WOMAN (Chicago, IL), LESBIAN VOICES (San Jose, CA), and THE ALBATROSS (East Orange, NJ). These three periodicals are all quarterlies, but that's where the similarity ends.

LAVENDER WOMAN began over 4 years ago, and thus it's one of the longest living lesbian publications around. In addition, it is the only lesbian periodical that I know of that comes out in newspaper form. Up until a month ago LW was published every six to eight weeks, but beginning with their next issue it will be a quarterly. In the past LW provided probably the most comprehensive news coverage of any lesbian publication. The news emphasis was on the midwest and Chicago, but many national stories were also covered in the pages of LW. The center pages of this newspaper were devoted to poetry, and the rest of the paper included an excellent letters section, reviews, announcements, and classified ads. I felt that its articles were of uneven quality, but often some of the best material being published was in LW (e.g., "Drunkology", "Back to the Closet", and "Aging Lesbians are like Wine-Better"). My main complaints with LAVENDER WOMAN concerned what I perceived as very biased reporting in certain instances, and an over-emphasis on feminist movement issues and stars. Overall, though, I felt that LW was one of the better lesbian publications, and I hope that with its change-over to a quarterly it can be even better than before.

LESBIAN VOICES is one of the longer magazines being published--18 pages 11x14 folded as a magazine. This magazine is fairly professional looking, with some graphics, and in the last two issues some photography. In addition it contains a short letters section, occasional fiction, and some ads. Basically LESBIAN VOICES has no news coverage; instead it devotes its pages to lots of poetry and articles. There are often areas such as monogamy, bisexuality, and parthenogenesis have been discussed along with some articles dealing with topics I personally have little interest in (e.g., "Democratic Socialism vs. State Socialism", and "Open Letter to Libertarian Review"). It should be noted that LESBIAN VOICES is one of the few lesbian publications that could be considered national in scope, for the vast majority of its articles are aimed at lesbians living anywhere, rather than being basically about or for local lesbians. It's clear that the editor of this magazine devotes a lot of energy and time to publishing LESBIAN VOICES, and in its one year existence this publication has grown tremendously in size and depth.

One of the last publications left to be reviewed is THE ALBATROSS (East Orange, NJ) a "Radical-lesbian-feminist-satire-sarcasm-magazine". This magazine contains some letters, poetry, comix, reviews, and ads in addition to columns and some articles. Perhaps I don't have much of a sense of humor, but I usually have trouble dealing with this publication's attempts at satire. I realize that everyone has different standards, but I personally feel that much of what's on the pages of THE ALBATROSS is simply in bad taste. The attitude of this magazine is perhaps illustrated by its policy on ads: "Albatross accepts ads at our discretion, and we aren't terribly discreet, so send what you have and chances are we'll cop-out on our 'principles' when we see your check--on the other hand, we are actively seeking: ads that add to the general taste and appearance of the magazine and when we have sufficient funds to adopt a 'gofuckyourself' attitude, we will limit ourselves to lesbian/feminist (and drug-oriented) advertisements." They have also stated that they are seeking advertising from pornographers. I imagine some lesbians find this magazine funny, but I myself generally consider it rather offensive. I believe that humor is generally lacking in most lesbian publications, and I appreciate this magazine's desire to provide humor, but to me this form of humor is far from funny.

There are 13 publications listed in the directory which I haven't mentioned yet. Three of them, COWRIE, NEW WOMANKIND, and WICCE, are ones I've never seen, and therefore I have no idea if they exist. In the year we've been publishing LC we've only received one copy each from LAVENDER LUMINARY, LESBIAN FEMINIST, and LESBIAN TIDE. I'm not sure if this means these publications have discontinued publishing or not. Also, since we printed the first half of this review last issue various readers have written to us and mentioned that DALLAS DOB NEWSLETTER, BLAZING STAR, and LESBIAN VISIONS have quit publishing. I would strongly urge that you check out these publications to make sure they still exist before you send any money to them. I sincerely hope that none of these publications have disappeared, and would welcome information about them from any reader.

Finally, I am happy that since last issue we've begun getting four more lesbian publications. I haven't seen enough copies of any of these to be able to really review them, but I will mention a few things about each. GAY-LA is the newsletter of the New Orleans chapter of DOB. The lesbians who put it out are in the process of expanding it to include more than just announcements of functions. They want it to be "informative about what's happening inside of DOB and outside it." LESBIAN FEMINIST UNION NEWS comes from Louisville, KY, and the one issue I've seen featured a mixture of announcements, reviews, and some articles. This newsletter seems aimed at LFU members, but I'm sure other lesbians in the area would find it quite interesting. DYKE (New York, NY) calls itself a "separatist quarterly of Lesbian culture and analysis" put out by two "Dyke separatists" for "Dykes only!" It has a professional-looking format, and is incredibly long (the first issue was 40 pages). If you think you'd like a separatist magazine you should check out DYKE. Finally, a publication called DYKE LIFE (Indianapolis, IN) just began. I haven't seen a copy of this one yet, but I'm looking forward to receiving it soon.

Before I end I should mention that the Ambitious Amazons put out the AMBITIOUS AMAZONS REPORT (in addition to putting out Lesbian Connection, of course). The Report is simply a monthly one to two page flyer announcing upcoming LC fundraising events sponsored by the Ambitious Amazons. It's mailed free to any lesbian living in Michigan, as well as to a few lesbians in northern Ohio and Indiana who've requested it.

That concludes my capsule summary and review of these 49 lesbian publications. I feel that the scope and diversity of these publications is outstanding. Sometimes I think we all tend to discount the importance of these publications. Yet in my opinion as long as lesbians are separated by distance, politics, or beliefs, these publications provide one of the few means of communicating ideas and information, and such communication is a necessary first step towards building any sort of lesbian community.

--Margy

Remember--LC needs \$8 from you (more if you can, less if you can't) to continue.

CONTACT DYKES

We recently received the following letter concerning our "Contact Dykes" listing. Sisters - At this time I would appreciate your removing my name from your list of Contact Dykes. I was not happy with the types of calls I was receiving - woman wanting a lover, "rescue" calls, etc. - not calls asking for information about the community, etc. Also I'm moving, possibly when I'm settled I might want to be listed again-thanks for your great publication. Santa Monica, CA

We would like to take this opportunity to explain once again what our Contact Dykes listings are for. Contact Dykes are lesbians who are willing to have their names and address/phone numbers publicized. We hoped that with this listing women would have a way of finding information about the areas of the country that don't have lesbian groups. Many, many lesbians live in places other than big cities, and for them we would like to have contact dykes/lesbian groups in every area of the country. Hopefully lesbians will someday be able to contact each other without having to resort to gay bars.

Thus, Contact Dykes are lesbians who can be contacted for information about their areas. They are not to be called by lesbians who are looking for lovers or for counseling. Also, this is not a list of women who want pen-pals (if you're looking for a pen-pal listing we suggest you check out the Wishing Well--see directory this issue).

One final note, if you are willing to be a Contact Dyke just let us know, indicating exactly how you would like to be listed. It is the responsibility of the Contact Dykes to tell us when they move or their listing changes. And, it's the responsibility of everyone who uses the Contact Dyke listing to let us know how it's working--if you have good experiences or bad with our Contact Dyke list do share it with us. If you have any suggestions on how we can improve this system send them to C.D., c/o Ambitious Amazons, PO Box 811, East Lansing, MI 48823. Next issue we plan on printing the complete list of contact dykes.

Below are the Contact Dykes we've added since last issue. This listing is geographical from the east to the west.

Marjorie and Pauli (207) 967-3032 Kennebunk Beach, Maine
D. Diana Dargie, 9 Jordan Ave, Auburne, ME 04210 (207) 784-3062
Lisa and Pat (516) 581-6571 Long Island, NY
Laura Dickerman 620 Madison Ave., Albany, NY 12208 (formerly Latham, NY--Issue 8)
Lisa Strange (203) 624-1260 New Haven CT
Leah Walker, 363 Mary-Lou St, Clarksburg, WV 26301
Penelope 596-2019 Charlotte, NC
Penny (813) 251-8629 Tampa, FL
Catherine, Penny, Coralie, or Marsha, c/o Feminist Connection, 1208 W. Platt St., Tampa FL 33606 Phone 251-4089
Sue Shankster 1615 58th Terrace So, #4, St. Petersburg, FL 33712 Phone (813) 866-1728
Johnnette 278-5983 Memphis, Tenn.
Mary Williams (216) 231-9208 Cleveland, Ohio
Irene and Barb 761-7502 Ann Arbor, Mich.
Tina Phillips 476-5051 Austin, Texas
Patti Patton 255-0154 Phoenix, Ariz.
Jan, Box 271, Lukachukai, Ariz, 86507 (602) 787-2213
Jan DePope, 2622 Birchwood, #6, Bellingham, WA 98225
The following Contact Dykes have moved: Kenda Kitchen, Topeka, KS (Iss. 6); Elaine Dodson, San Diego, CA (Iss. 6); Shan, Seattle, WA (Iss. 6); Tammy Tyler, Santa Monica, CA (Iss. 6); Christina Lundberg, Jackson, MS (Iss. 7). Phone # listed for Becky, Benton Harbor, MI (Iss. 8) is no longer correct.

--Ambitious Amazons

PUBLICATION OF 2 LESBIAN BOOKS PLANNED

Diana Press, a women's press, is planning to publish an anthology of pieces from the LADDER, which was one of the earliest lesbian publications in the U.S. (1956-72). They are also planning to publish the lesbian classic, SEX VARIANT WOMEN IN LITERATURE, by Jeanette Foster. This book (420 pgs.) is the biggest book they have ever done. They hope to raise the money needed for these two projects through the sales of GARLAND, a

1976 women's calendar, spiral bound with original paintings on heavy white paper (\$2.50 plus 15% for postage and handling); and THE DAY BEFORE, a graphic datebook of our matriarchal past with color drawings, graphics, and quotes to help you discover the beauty of female culture throughout the year (\$3.50 plus 15% p & H).

We look forward to the publishing of these two very important parts of our lesbian culture and hope that lesbians will support this project by ordering the calendar and datebook.

* * * * *

WHAT LESBIANS ARE DOING AROUND THE CONTINENT

OLD LADY BLUE JEANS is a lesbian distributing process, created to make our lesbian culture accessible to each other. We will be distributing graphics, music, photography, calendars, magic, fact, wit, etc. If you are a LESBIAN, and have something you would like us to distribute, let us know. Write: Old Lady Blue Jeans, c/o VWU, 200 Main St, Northampton, Ma. 01060. For free brochure, send stamped, self-addressed envelope.

BUILDING THE LESBIAN NATION is the theme of an upcoming Midwest Lesbian Conference.

Lesbians from many midwest states have been meeting since last November to plan this conference, which will be held in Bloomington, Indiana, July 3-5. They hope that this conference, which is for women only, will contribute to the rebirth of the matriarchy. For info write: LFU, PO Box 3764, Louisville, Ky. 40201.

LESBIAN EXPRESSION, the 2nd New York state lesbian conference will be held in Syracuse, March 5-7. The registration fee is \$5.00 and includes housing, Sat. dinner, and Sun. brunch. Write: Lesbian Feminists of Syracuse, c/o S.U. Women's Center, 750 Ostrom Ave, Syracuse, NY. 13210.

NATIONAL LESBIAN/FEMINIST CONFERENCE, evolving from the Women's Caucus of the Gay Academic Union Conference of Thanksgiving '75, is to be held somewhere in the south, during the summer of '76. We are looking for input from women all over the country for the purpose of better communication of our politics and lives. Please write: Julia P. Stanley, Dept. of English, U of SD, Vermillion, SD, 57069.

LESBIAN LEGAL WORKERS, law students, and lawyers: there will be a meeting April 9-11 in Chicago, Ill. A registration/application form can be obtained by sending a self-addressed, stamped envelope to Atty. R. Hanover, 54 W Randolph St, Chicago, Ill. 60601.

MASTERS DEGREE IN LESBIAN CULTURE at Goddard-Cambridge School for Social Change in the Feminist Studies Dept. Write the dept. at 5 Upland Rd, Cambridge, Ma. 02140 or call (617) 492-0700.

BUYING LAND: I am interested in buying land in northwestern California, approximately 5 acres--will build on land with accessible water supply. If you have any info please write: C. Rounds, 9 Camp Thayer Lane, Cazadero, Ca. 95421.

LESBIAN HEALTH CARE PAMPHLET: I am working on an article about lesbian-related research for a lesbian health care pamphlet. I would like to include lesbian related research that women are doing themselves. Any input is appreciated. write: Louis West, 33 Brainerd Rd, Apt 6, Allston, Ma. 02134.

LESBIANS AND MENTAL HEALTH: The Lesbian Research Collective is doing research for a book on lesbians and mental health. We are interested in hearing from lesbians who are or have been in therapy and/or mental hospitals. Send info and ideas to: LRC Box 345, Station A, Vancouver, B.C.

LESBIAN HERSTORY ARCHIVES is now in NY and available for your use. Also, if anyone has any information on the VILLA TRAIT d'UNION, the home in Beauvallon, France of Natalie Barney and Romaine Brooks, please contact us. Write: PO Box 1258, NY, NY. 10001 or call (212) 874-7232 or TR 3-9443 for info about hours and location.

LESBIAN SLIDE AND TAPE PRESENTATION on our lifestyles, oppression, sexuality, etc. I am in need of slides or photos (at least 5x7). I will be willing to pay and return them. Please write: Jackie Willie, c/o Gay Alliance, 225 N University, Normal, Ill. 61761.

LESBIAN SPECTACULAR...a new radio show "by and about lesbians..." can be heard on alternate Tuesdays at 11 P.M. in New York. For more info write: WBAI-FM (99.5), Pacific Radio, 359 E 62nd St, NY, NY. 10021 or call: (212) 826-0880.

LESBIAN MUSICIANS (especially in Mi. and Oh.) I play alto and tenor saxophone, some trumpet and flute. I'd really like to be in contact with other lesbian musicians.

Please write: Maryhelen Hibben, 1003 Packard #5, Ann Arbor, Mi. 48104.

LESBIAN BOOK: We are a group of lesbian feminists living in the NY area putting together a book by, for, and about lesbians. To submit material or for more info, please write: Carolyn Pope, PO Box 46, Old Chelsea Station, NY, NY 10011

MANUSCRIPTS are sought for special Lesbian and Black issues of Integrity: Gay Episcopal Forum. Submit to Ellen Barrett, 6527 Morris St, El Cerrito, Ca. 94530.

LESBIAN AND GAY MALE THEATER RESOURCES: We are compiling a national resource list of lesbian and gay theater groups. Send info, questions, or comments to: Lesbian and Gay Male Theater Resources, 59 Christopher St, NY, NY. 10014.

DESERT DYKE is looking for someone going to Tucson, Az who could transport a sewing machine from Kalamazoo, Mi. If so please call Candy, (616) 381-5949, 3810 Madison, Kalamazoo, Mi. I will pay for phone calls, and transportation.

WITCHCRAFT: Would like to hear from separatist dykes interested in witchcraft study to form coven. Write to Gloria de la Rosa, 2116 Tenth St, Apt-B, Berkeley, Ca 94710

LESBIAN MOTHERS AND CHILD CUSTODY CASES: Iris Films, a woman's film producing and distributing company, is presently doing research and fundraising for a film about lesbian mothers and custody cases, to be produced in the summer of '76. Any lesbians who have been involved in child custody cases or would like to make a contribution, please write: Iris Films, PO Box 26463, LA, Ca. 90026.

LESBIANS IN HELI ARC WEILDING in the US doing MIG or TIG weilding. I'd love to write to other women in this field, which is one of my passions. Write: Lisa Baer, 142 Willow St, Central Islip, NY. 11722 (516) 581-6571.

WOMEN who played all that wonderful music at the Great Southeast Lesbian Conference, where are you? If you are near Atlanta--or plan on passing thru, please holler--or write: Princess Charming Prod., c/o ALFA, Box 5b02, Atlanta, Ga. 30307

WOMEN AND LAND WORKSHOP II to be held sometime in April, is a contact session designed to put you in touch with other women who share your vision of relating to land, whether it be a lesbian commune or a campsite for all women. Write: Women and Land Workshop II, c/o Bishop's Coffeehouse, 1437 Harrison, Oakland, CA 94612.

SEPARATIST DYKES: Would like to hear from those of you interested in joining a writer's workshop to create an East Bay Dyke Newsletter and resource guide. Write: Gloria de la Rosa, 2116 Tenth St, Apt-B, Berkeley, CA. 94710.

WOMAN KARATE INSTRUCTOR looking for other women instructors to form Karate Promotional (and other activities) organization. Would be an alternative to traditional men's organizations. Please write: Marianna, 1030 Greenwood Ave. NE, Atlanta, Ga. 30306

LAND TRUST: I wrote an article about a land trust in Oregon (in a past issue of LC) and would like to hear from separatist dykes interested in land trusts to provide land for those of us who are unable to buy land ourselves. Write: Gloria de la Rosa 2116 Tenth St., Apt-B, Berkeley, Ca. 94710.

GAY TEACHERS OF ENGLISH: papers are sought for a panel "Towards a Healthy Gay Presence in Textbooks and Classrooms" for the next national council of teachers of English (NCTE), scheduled for Nov 25-27 in Chicago. Deadline for program is March 25. For more information write: Louie Crew, Dept of English, Fort Valley State College, Fort Valley, Ga. 31030.

GAY PRINTING COLLECTIVE needs others to learn and share teaching printing--doing non-commercial movement work. experimental/graphic environment-experience unnecessary-working/living collectively. Come! Unity Press, 13 E 17 St, NY, NY. 10003 (212) 675-3043

WOMEN'S ART CENTER in San Francisco is putting together an environmental piece representative of all women throughout the country; women of all ages and outlooks are invited to participate. Women who have never exhibited in a gallery are especially encouraged to enter. For more info write: Women's Art Center, 400 Brannan at Third, SF, CA. 94107

GAY NURSES ALLIANCE has just formed a southern California caucus. Please write: GNA, Box 17593, San Diego, CA. 92117.

WORLD PLAN OF ACTION, the document that came out of the International Women's Year Conference in Mexico City, has been published in condensed form by the Women's Equity Action League for free distribution. For info write: WEAL Educational and Legal Defense Fund,

795 National Press Building, Washington, D.C. 20045.

OUT FRONT, a new public affairs program on WPVI-TV Philadelphia, will probe anti-homosexual bias. For more info write: Gay Media Project, Box 2186, Philadelphia, Pa. 19103.

FESTIVAL OF WOMEN'S FILMS, 2nd International, will be held in NY City from Sept 13-26. For more info write: Festival of Women's Films, 36 W 62nd St, NY, NY. 10023 or call (212) 247-1260.

FEMINIST BOOK SEARCH: We locate rare, out of print, and hard to find books by women. We search all requests. Write: Feminist Book Search, 2 Dodge St, Cambridge, Ma. 02139
WOMEN FOR SOBRIETY is a group of women, who has as its goal to help women alcoholics and problem drinkers. We run support groups and reach out to other women with a newsletter, \$5/year. For info/subscription write: Women for Sobriety, Inc., 344 Franklin St, Quakertown, Pa. 18951.

GAY BICENTENNIAL CONFERENCE: "Gay in San Antonio-A Sense of Belonging?" is an official part of the bicentennial celebration to include gay persons among its participants. The conference is scheduled for April 30-May1. For info write: Bettie Naylor-Kathy Deitsch, Box 2036, Universal City, Tx. 78148 or call (512) 655-3724.

NEW GAY PUBLICATION: I would like to hear from all gay people, female and male who are interested in starting a new publication in hopes that we can work together as one. Please write: Slim Adams, 12012 Roselawn, Detroit, Mi. 48204, or call (313) 935-4027.

7TH WOMEN AND LAW CONFERENCE to be held at Temple University March 12-14. Contact: Susan Cucokow, Women's Law Caucus, Temple U, School of Law, 1719 N Broad, Phila, Pa. 19122 or call (215) 787-8942.

JOIN DIGNITY: An organization of gay and concerned Catholics. For more info write: Dignity, 755 Boylston St, Rm 514, Boston, Ma. 02115.

ADDRESS WANTED: Sacramento sisters, I am doing an article about Lynette "Squeaky" Fromme and I desperately need the address of John Virga, the court-appointed attorney who defended her. Please write: Desi Geshen, 201 Mancil Rd, Media, Pa. 19063. Thank you very much.

* * * * *

ADS

When responding to any of our ads or announcements please remember to mention Lesbian Connection.

A LESBIAN PORTRAIT by Linda Shear, is a 45 min. tape of LESBIAN music. Linda presents a musical portrait of LESBIAN WOMANHOOD through her songs and the songs of Michelle Brody. \$5/cassette tape, \$4.75/5 or more - \$7/reel to reel, \$6.75/5 or more. TO BE SOLD TO AND SHARED BY WOMEN ONLY! Songs include "Family of Woman" and "Lesbian Womb-moon:", a chant. Please include something for postage. Write: Old Lady Blue Jeans, c/o VWU, 200 Main St, Northampton, Ma. 01060.

LESBIAN UMBRELLA: In response to nationwide harassment of lesbians by "law enforcement" agencies and the courts, the Lesbian Umbrella has reprinted "The FBI is in Town...", and "Your Rights and the Grand Jury" to be distributed free to lesbians. To get these pamphlets in single or multiple copies, send a self-addressed, stamped envelope to: Lesbian Umbrella, 910 1/2 E Pike, Seattle, Wa. 98122.

CONTEMPLATION: An anthology of writings and graphics by LESBIANS in the Cincinnati-Dayton Ohio area. Send \$1.50 plus 13¢ postage per copy. Write: Bloodroot c/o LABYRIS, PO BOX 6302, Cincinnati, Ohio 45206. Amazon picture enclosed for additional 50¢.

SISTER HEATHENSPINSTER'S ALMANAC AND LUNATION CALENDAR, created by Michelle Brody, Graphics, astrological data, herstory, footnotes. Begins with the vernal equinox, March 20, 1976 and ends March 19, 1977. \$2/almanac-calendar, \$1.80/5 or more. Write: Old Lady Blue Jeans, c/o VWU, 200 Main St, Northampton, Ma. 01060.

LESBIAN FILMS: The Women's Film Coop distributes these lesbian films: COMING OUT, DYKETACTICS, SISTERS!, MENSES, and "X", as well as 20 other films and slide shows about women and women's issues. Write for full list of films and prices. LESBIAN FILMMAKERS: We are looking for new 16mm lesbian films to distribute, will consider videotapes. Write for info: The Women's Film Coop, 200 Main St, Northampton, Ma. 01060 or call (413) 586-2011.

SUPPORT SUSAN SAXE! T-shirts and posters available. For info write Susan Saxe Defense Fund, c/o NLG, 1427 Walnut St, Philadelphia, Pa. 19102. Donations for her defense gratefully accepted!

STATIONERY: design has circle of women's power symbols as an emblem and says "May the circle be unbroken..." Mention Lesbian Connection. Send \$1.50/package (15 printed sheets, 30 plain sheets, 15 envelopes) to: "DESIGN", 818 Church #4, Ann Arbor, Mi. 48104. Soon to come...Lesbian Bicentennial poster.

AMAZON POETRY - an anthology of LESBIAN poetry, and other lesbian poetry books available from: Out & About Books, 44 Seventh Ave, Brooklyn, NY. 11217, \$1.50 each plus 25¢ handling.

ASK NO MAN PARDON: The Philosophical Significance of Being Lesbian by lesbian poet Elsa Gidlow. This is not a poetry book, but a philosophical discussion of lesbianism--includes photographs. Send \$1.10 plus 25¢ for postage to Druid Height Books, 685 Camino del Canyon, Mid Valley, Ca. 94941 (10 or more copies, 80¢ plus postage).

LESBIANS AND LAW: The People's College of Law is a 4-year law school oriented to those usually excluded from legal education. Half of the students at PCL are women. We welcome lesbian and Third World women. Graduates receive a JD degree and qualify for the California Bar Exam. Entrance requirements are: Commitment to social change and two years of college or an equivalency test. Tuition is low. For more information and application write: Women's Caucus, People's College of Law, 2228 W 7th, LA, Ca. 90057 or call (213) 388-8171.

ALBATROSS: Lesbian feminist Satire Magazine--news, views, reviews, poetry, fiction, humor, comix. Subscription per year, \$7, Sample copies are available at the incredibly high price of \$1.50. Send name and address (neatness doesn't count but it certainly helps a lot) to Albatross, 111 S Harrison, E Orange, NJ. 07012, Box 112.

LESBIANS AND OTHER WOMEN a calendar by Lily Pond, containing many photos and information on sun changing and moon signs with time change. Send \$3.25, c/o Femail Postal Service, 1730 Hearst Ave, Berkeley, Ca. 94703.

OLIVIA RECORDS has several albums by lesbians available for \$6.00 (Last issue we goofed and said \$5.50--they'd like it if women who only sent \$5.50 would send the extra 50¢ if possible). Also 45¢ and a songbook. For complete price list write Olivia Records Dept. 2, Box 70237, Los Angeles, Ca. 90070.

ASSAULTS AND RITUALS: a book of short stories by a lesbian artist. Send \$2.75 to Mother Lode, PO Box 40213, San Francisco, Ca. 94140.

GREAT HERA INCUNABULA: Lesbian graphics to color and enjoy. A unique presentation of our art and past and future. Includes artist's notes with each graphic. #1 Ching Hexagram 8, #2 Dark Rose, #3 Sister Constancia Kachina. All graphics large and printed on heavy paper. \$1/each graphic, 90¢/10 or more. Write: Old Lady Blue Jeans, c/o VWU, 200 Main St, Northampton, Ma. 01060.

NEW GAY RESORT: We are lesbians opening up a new gay resort near Kalamazoo, Mi. We have 109 acres with a club house, a place for horses, 2 lakes, a lot of small buildings, and a lot of room. Let us know your talents and ideas. Memberships will be \$100/year. Send comments or questions to Four Seasons Resort, 2616 S State Rd. Ionia, Mi.

CYCLAR, a women's community calendar, with graphics and almost daily historical info about women. \$4 plus 50¢ for shipping. Write: Travelinglight, PO Box 6063, Austin, Texas 78762. We also have posters and t-shirts available.

AMAZON REALITY (a women's collective) is distributing to women only WHAT LESBIANS DO a collection of drawings and writings by lesbians about their sexuality--\$4.50. Plus COME OUT COMIX and GRAND JURY COMIX--75¢ each. Include 25¢ postage--Amazon Reality, Box 95, Eugene, Or. 97401.

MOTHER JONES PRESS, an all women's print collective, would very much like to print for lesbians. We do low cost, quality offset printing as well as layout, etc. Call or write: Mother Jones Press, 19 Hawley St, Northampton, Ma. 01060 (413) 584-0314.

MOTHER'S EMERGENCY STRESS SERVICE is a group of mothers trying to meet the special needs of mothers with a twenty-four hour crisis line and referral service. Our book, A FEMINIST ANALYSIS OF CHILD ABUSE, sells for \$2. Proceeds go to the crisis center. Write MESS, 2220 J st, Sacramento, Ca. 95816 or call (916) 446-7663.

Dear ADVERTISERS and READERS: For lack of space, we were forced to cut out many ads. Our apologies. We will try to make up for it next issue.

LETTERS

Dear Readers: We're sorry that we ran out of space for letters, but we intend to make it up to you next issue. There have been alot of lesbians writing to LC in the last few months. Your letters are a great source of support to us and provide an interesting mixture of ideas and opinions. We'd like to share them with you--so keep writing.

Dear Women: I just saw a copy of Lesbian Connection for the first time and was incredibly impressed! What you're doing is so overdue--and gives me such a feeling of solidarity with my sisters around the country. I'll be travelling around the country next summer and look forward to meeting Contact Dykes everywhere. Somerville, MA

Dear sisters: I'm hoping to find time to write some articles about my experiences as a lesbian in Brazil, as I see a real lack in LC of international news, especially of non-european countries. I lived there for 12 years. Keep struggling, Austin, TX

Dear Sisters: I want to apologize for not having informed you sooner that I have moved. There is no excuse except inconsiderateness. Lesbian Connection provides an important communications link between lesbians of all different persuasions. Again my apologies--enclosed is a donation towards the continuance of Lesbian Connection. Northampton, MA

Dear Ambitious Amazons: As a member of the committee of Lesbian Feminist Liberation that is negotiating with MS. magazine, I really appreciated your printing our letter in full [iss. 7]. Although my feelings about MS. are mixed to say the least I would certainly like more articles about Lesbians and especially by Lesbians. We've gotten a few letters already as a result of your printing, letters with some suggestions and information, so again thanks. In Sisterhood, New York, NY

Dear Amazons: Would like to start getting your publication again now that I've found a new space. It's such a wonderful thing to read what other women are doing across the country. Makes one feel so much closer to her sisters, who are everywhere. In Sisterhood, Greely, CO

LESBIAN CONNECTION INFORMATION

A Nationwide Forum of Lesbian New & Ideas By, For, & About Lesbians FREE

EXTRA COSTS FOR SPECIAL REQUESTS:

Outside of U.S.: \$2.00

Libraries/Institutions: \$13.00

In Envelope: \$2.50--3rd class \$4.00--1st class

Send Checks (made payable to Ambitious Amazons) to PO Box 811, East Lansing, Mich. 48823.

NOTES: Back issues of LC are not available at this time. Sorry!

Please no poetry or fiction, or requests for penpals. Be sure to tell us if you move--LC will not be forwarded by the post office. Include your old address!

If you write to us and request information from other readers, (e.g., you want to start a lesbian group or you want to learn something by being an apprentice), PLEASE GIVE US YOUR WRITTEN PERMISSION TO PRINT YOUR NAME AND ADDRESS IN LC.

We cannot handle the extra mail, so all replies must be written directly to you. (This does not include pen-pals).

COPY DEADLINE FOR ISSUE 2 IS MARCH 15 (articles), MARCH 25 (announcements, ads, etc.) Send in your articles, letters, thoughts, reactions, now. Limit on articles--2 pages single spaced. Be sure to include title and how you want it signed.

MANY THANKS TO OUR PRODUCTION STAFF: Fran, Lynn, Kristi, Bunny, Cindy, Margaret, Claire, Cindy K., Jo Jo, Pam, Kris A., Shery, Marti, Joan, Erin, Martha, Nancy, Arlene, Terry, Judy, Helen.

P.O. Box 811
East Lansing, Michigan 48823

P.O. BOX 811
EAST LANSING, MICH. 48823
ADDRESS CORRECTION

NON-PROFIT ORGANIZATION
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THE GAY CHRISTIAN. (EX 2)
MCC/NEW YORK
Box 1757 GPO
NEW YORK, NY 10001

F

Yil
Apropos of these articles, I am writing an
article which takes its ~~name~~ ^{name} from some-
thing Jean Gralley labeled "The Myth of Sisyphus";
for the Gay Christian — relates to why MCC
is not able to reach women in proportion
to the number present in the general population.
While you may not agree, I think it's a
worth while to look at 4 ideas.

1. Male hierarchy in church — weakness of ^{oppositions} females in ^{no} power
2. Male ideation in the service (sexist language)
3. Large proportion of males in congregation
4. Women who are reached being a. bisexual
b. Lesbian mothers, c. not fully out d. isolated
by geography or race or age from greater gay community

Daniel Wecker
Spring, 1976

Culture and Community
Instructor: Jim Marrin

THE GAY COMMUNITY

What are the factors involved in what constitutes a community?

The answer seems simple enough if we were to examine pre-historic humans and why they banded together and formed communities.

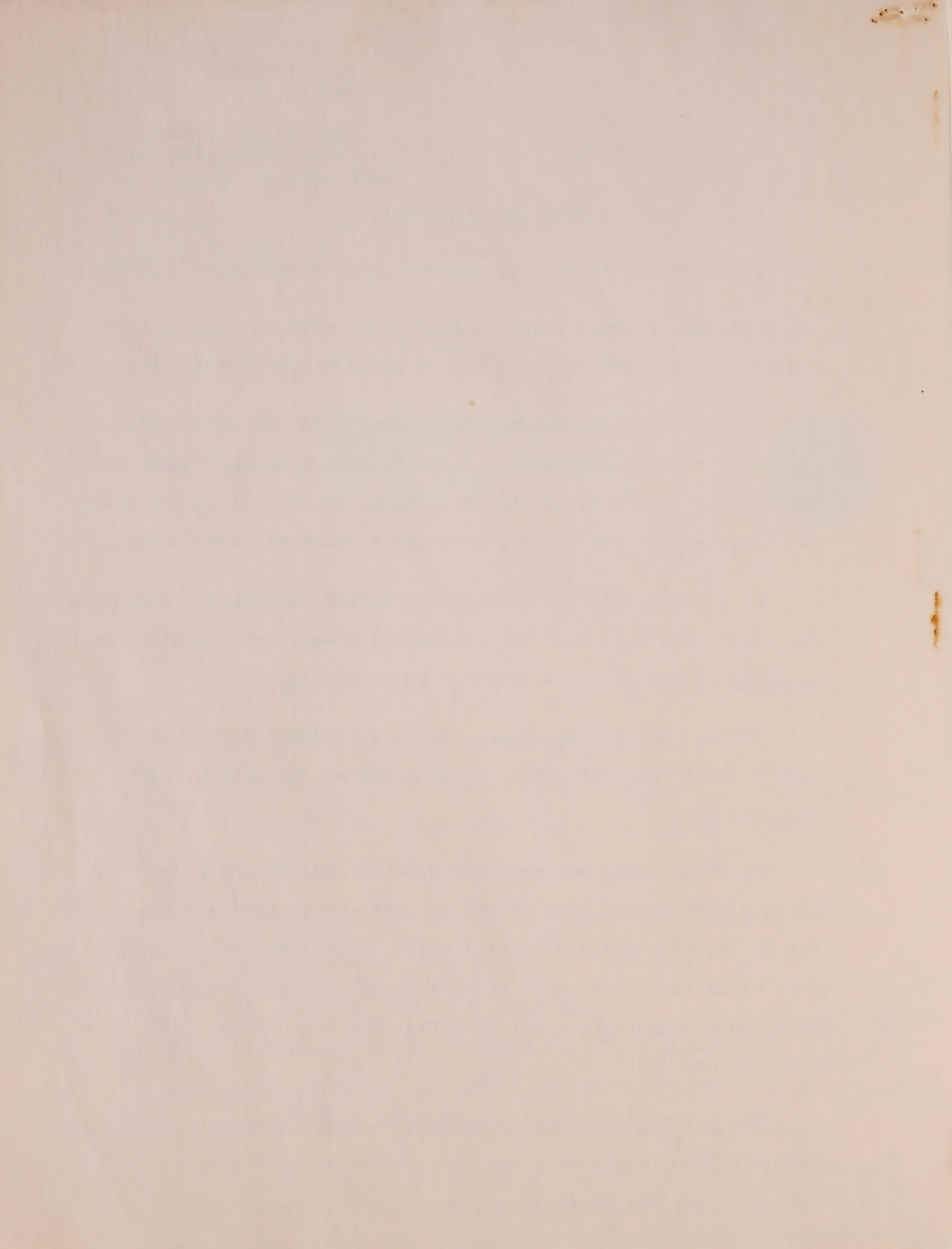
At that time the natural environment was extremely difficult and there was an abundance of large hostile animals. Human beings were at their infancy in the development of tool or weapon making, and language had yet to be a good quick means of communication.

To build or dig for shelter, to defend against or hunt animals for food, took more than one individual human. The need for mere survival caused bands or communities to develop.

Well! "We've come a long way baby." Humanity has reached a high level in sophistication of tool and weapon making, and communication.

In our present society the need for survival may seem too harsh a term to use as a factor in what constitutes a community. But is survival still a prime factor? To answer that question I feel would involve a paper other than my original assignment. The question is interesting but deserves more thought and study than I can give now.

The factors or reasons involved in what constitutes a specific community can be the same for each community, yet different in its individuality, be it language, food, music, dance or socio-economic



status.

Other factors may be specific problems, dilemmas or lifestyle as in the communities of drug addicts, alcoholics and physically or mentally handicapped.

I have chosen for my project a community of people in our society who have one thing in common that cuts through all racial, ethnic, physically or handicapped, or socio/economic class groups. The common factor being sexual preference. They desire and have chosen to have sexual relationships with their own gender.

We call these people homosexuals. The labels they have had are many: "freaks," "fairies," "queer," "dykes," "lesies," "butches," and "gay". As a means of identification the term "gay" was chosen for homosexuals and "straight" for the rest of society.

I can't help but think of all the other labels I have learned since childhood in our "affluent," "humane," society. Just to mention a few: "nigger," "coon," "burrhead," "spic," "kyke," "sheeny," "ginny," "wop," "mick," "hieny," "chink," "jap," and "gooks."

The "gay" population in our society has been shunned and cut off from the mainstream of society in different ways. Religious houses of worship have asked them to leave, families and relatives have disowned them, employment on all levels has frequently been denied them, and they are ridiculed and physically beaten in many instances. Many gay people have remained "closet gays" so as to keep jobs and/or not be shunned by family.

In the past meeting places of gay people, for comfort and convenience, were gay bars or clubs. However, with the advent of

new awareness toward sexual education and sexual freedom in general, the gays in large numbers started coming out of their "closets" and organizing on a new level.

Like any minority group in society, the gays now demand social and economic equality. But unlike alcoholics, drug addicts, mentally or physically handicapped, they do not seek financial aid, pity, sympathy or a cure.

In 1968 in Greenwich Village in New York City, a gay male bar, The Stonewall was raided by the police. As in the past, the police started roughing up the gays. The reaction by gay men this time was different. They started fighting back. They drove the police into the street and overturned a police car. More police were called in, and from the surrounding area more gays came to help, and the battle raged through most of the night.

From that day on the gay community began to develop from a gay bar and "closet" existence, to a functioning out in the open community.

At this epoch in our society the gay population have organized:

- churches of all denominations;
- political action organizations;
- officially recognized college and university groups;
- service organizations (psychological counselling, medical and legal);
- many dozens of publications;
- two radio programs, biweekly, WBAI;
- a library;
- social organizations;

- parent organizations;
- media groups;
- a printing cooperative;
- employees' groups.

I would like to note that the gay community is not just residing in New York City and suburbs, but from the origin of some publications I have viewed, and discussions with organizational gay leadership, the community is nationwide, and to some degree worldwide.

I shall list the fifty or so religious, political, social and service organizations and clubs to indicate the immensity of this community. Also listed, will be the various publications that shall be considered as the bibliography.

Prior to that, I must relate my thoughts and feelings which are now part of this project.

I have thought of myself as somewhat of a radical. That is, I want social, economic change in my society and the world. I am not speaking of reform, I mean total structural change of the "system". However, the socialization process that we have discussed in class, I have also gone through.

I am a heterosexual, and my conditioning in our society has somewhat controlled my emotions when dealing directly with homosexuals. Intellectually I know where by head is, yet while doing research on this project I had ambivalent feelings and felt guilty about them.

What sort of radical am I if I can only see as far as socio/

structural change, and not change my own feelings or conditioning as a human being?

As with the Blacks, Hispanics, women or any ethnic or minority oppressed groups in our society, or any future society, the gay population must be allowed to live on equal footing with all others. I must not be boxed in by racism, sexism, or homophobia.

Before listing my bibliography, I must give credit to one individual who has been my main source of information and help on this project. Though I have come to know her but briefly, a bright, warm, wonderful human being, (may I say, one hell of a woman?), my special thanks to Marjory Ragona, Exhorter of the Metropolitan Community Church.

Listing of organizations and groups of the gay community.

CHURCHES:

Religious - Metropolitan Community Churches

1. - M.C.C. New York: W. 13th Street & 7th Avenue.
2. - M.C.C. Hispana: E. 21st Street & Park Avenue.
3. - M.C.C. Brooklyn
4. - M.C.C. 2 churches in Westchester
5. - M.C.C. Asbury Park N.J.
 - Church of the Beloved Disciple - N.Y.C. Catholic
 - Community of Beloved Christ - N.Y.C. "
 - Congregation Beth Simcha Torah - N.Y.C. Jewish

RELIGIOUS GROUPS

Committee of Friends - Quaker
Dignity - Catholic
Integrity - Episcopalian
Lutherans Concerned

Note: All churches and religious groups are now accepted by "straight" churches, but are separate in their gay identity.

GAY EMPLOYEE GROUPS

- Gay Nurses Association
- Gay Teachers Association
- Gay Academic Union
- Gay City Workers

GAY POLITICAL ORGANIZATIONS

- Gay Activist Alliance - Male and Female
- National Gay Task Force - Male and Female
- Lesbian Feminist Liberation
- Radicalesbians
- Gay Owl (Older Women)
- Gay Political Union - Male and Female

SOCIAL ORGANIZATIONS

- Mattachine - Male
- One - Male
- Daughters of Bilitis
- Gay Women's Alternative
- West Side Discussion Group - Male and Female

GAY COLLEGE ORGANIZATIONS

- Gay People N.Y.U.
- Gay People of Columbia
- Gay People at City College
- Gay People at Brooklyn College
- Gay People at Lehman College
- Gay Lib at L.I.U.
- Gay Lib at Staten Island Community College
- Gay Community at Queens College
- Gay Integrated Group, Bronx Community College
- Lesbian Activists, Barnard
- Lesbians Rising at Hunter
- Hunter College Gay Mass Alliance
- Pratt Gay Union
- LAMBDA at Kingsborough Community College
- Hofstra United Gay
- Stoneybrook Gay Students Union

FOR GAYS OUTSIDE OF POLITICAL OR SOCIAL ORGANIZATIONS

- | | | |
|--|---|--------------------------|
| Support, Service Organizations |) | |
| - Homosexual Community Counseling Center |) | Psychological counseling |
| - Identity House |) | |
| - The Institute for Human Identity |) | |
| - 9th Street Center | | |

- St. Mark's Clinic (Gay Women)) Medical
- Gay Men's Health Project)
- Lambda Legal Defense and Education Fund - Legal

PARENTS OF GAYS

Gay Parent Organizations

- Dykes and Tykes - Women
- Gay Parents - Men
- Lesbian Mothers Rap.

MEDIA GROUPS

- Gay Media Coalition - For Fair Coverage in Media
- The Media Group - Gay People Producing Own Films
- Lesbians organized for Video Experience (Lesbians producing films about Lesbians)
- Come Unity Press - Printing Cooperative
- Two Radio Shows Bi-Weekly - W.B.A.I.
(The importance of Being Honest - Men)
(the Lesbian Radio Show - Women)

REFERENCE LIBRARIES

- Albert Faltmer Memorial Library at Mattachine Society
- The Lesbian History Archives
- Channel 13, Outreach Fact Sheet

PUBLICATIONS - BIBLIOGRAPHY

- Hold Hands, Gay Activist Alliance of N.J.
- Gay Morning, Gay liberation of Westchester
- It's Time, Newsletter of National Gay Task Force
- Mattachine New Times, Mattachine Society
- Gays on the Hill, Newsletter of Washington, D.C. M.C.C. Office
- City Synagogue News, Newsletter Congregation Beth Simcha Torah
- 5th Freedom, Publication of Buffalo Gay Community
- Lesbian Connection, Publication, Lesbian Community - Lansing, Mich.
- Gay Community News, Publication of Northeastern Gay Community
- Majoly Ragona, Metropolitan Community Church

HOMOSEXUALITY STUDY

Department of Sociology
Arizona State University
Tempe, Arizona

Code No. _____

These questions are about the development of your sexual identity.
Your help in answering them to the best of your ability will be greatly appreciated.

4. Could you tell in which of the following areas you spent the greatest part of your life before the age of 12?
 - 0) ☐ On a farm
 - 1) ☐ Small town (under 5,000) that is not a suburb of a larger city
 - 2) ☐ Small city (between 5,000 and 100,000) that is not a suburb of a larger city
 - 3) ☐ Suburb of a larger city
 - 4) ☐ Large metropolitan city between 100,000 and 500,000
 - 5) ☒ Large metropolitan city more than 500,000
 - 6) ☐ Moved around so much that it is impossible to say
5. Could you tell what your legal marital status is?
 - 0) ☐ Married
 - 1) ☐ Single, never married
 - 2) ☐ Divorced
 - 3) ☐ Widowed
 - 4) ☒ Separated
6. Would you mind telling what is your highest grade in school or college degree attained?
 - 0) ☐ Ninth grade or less
 - 1) ☐ Some high school
 - 2) ☐ High school graduate and/or technical training beyond high school
 - 3) ☐ Some college or college graduate
 - 4) ☒ Graduate or professional degree beyond college
 - 5) ☐ Unknown
7. With which, if any, of the following religious traditions were your parents identified?
 - 0) ☒ Protestant
 - 1) ☐ Catholic
 - 2) ☐ Jewish
 - 3) ☐ Latter Day Saints
 - 4) ☐ Other _____ (Specify)
 - 5) ☐ None
8. What was the specific denomination, church, or religious group of your parents?
Dutch Reformed - (now United Church of Christ)
9. Would you mind telling me your age?

0) ☐ 18 - 25	3) ☒ 46 - 55
1) ☐ 26 - 35	4) ☐ 56 - 65
2) ☐ 36 - 45	5) ☐ 66+
10. What was the occupation of your father or major breadwinner while you were growing up? (Please be specific: describe if necessary)
MINISTER Code _____
11. What is your occupation? (Please be specific: describe if necessary)
TEACHER Code _____
12. Which of the following best describes the religious atmosphere of your home when you were growing up?
 - 0) ☒ Very religious
 - 1) ☐ Somewhat religious
 - 2) ☐ Indifferent to religion
 - 3) ☐ Hostile to religion

SEXUALITY STUDY

SEXUALITY

Department of Health
Arizona State University
Tempe, Arizona

Code No.

Those questions about the development of your sexual identity.
Your help in answering them will be greatly appreciated.

1. Could you be one of the following areas you feel most strongly
part of your life? (Check one or more.)

- 1) ☐ On a farm
- 2) ☐ In a town
- 3) ☐ In a city
- 4) ☐ In a suburb
- 5) ☐ In a rural area
- 6) ☐ In a city
- 7) ☐ In a suburb
- 8) ☐ In a rural area
- 9) ☐ In a city
- 10) ☐ In a suburb
- 11) ☐ In a rural area
- 12) ☐ In a city
- 13) ☐ In a suburb
- 14) ☐ In a rural area
- 15) ☐ In a city
- 16) ☐ In a suburb
- 17) ☐ In a rural area
- 18) ☐ In a city
- 19) ☐ In a suburb
- 20) ☐ In a rural area
- 21) ☐ In a city
- 22) ☐ In a suburb
- 23) ☐ In a rural area
- 24) ☐ In a city
- 25) ☐ In a suburb
- 26) ☐ In a rural area
- 27) ☐ In a city
- 28) ☐ In a suburb
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- 32) ☐ In a rural area
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- 34) ☐ In a suburb
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- 37) ☐ In a suburb
- 38) ☐ In a rural area
- 39) ☐ In a city
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- 49) ☐ In a suburb
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- 51) ☐ In a city
- 52) ☐ In a suburb
- 53) ☐ In a rural area
- 54) ☐ In a city
- 55) ☐ In a suburb
- 56) ☐ In a rural area
- 57) ☐ In a city
- 58) ☐ In a suburb
- 59) ☐ In a rural area
- 60) ☐ In a city
- 61) ☐ In a suburb
- 62) ☐ In a rural area
- 63) ☐ In a city
- 64) ☐ In a suburb
- 65) ☐ In a rural area
- 66) ☐ In a city
- 67) ☐ In a suburb
- 68) ☐ In a rural area
- 69) ☐ In a city
- 70) ☐ In a suburb
- 71) ☐ In a rural area
- 72) ☐ In a city
- 73) ☐ In a suburb
- 74) ☐ In a rural area
- 75) ☐ In a city
- 76) ☐ In a suburb
- 77) ☐ In a rural area
- 78) ☐ In a city
- 79) ☐ In a suburb
- 80) ☐ In a rural area
- 81) ☐ In a city
- 82) ☐ In a suburb
- 83) ☐ In a rural area
- 84) ☐ In a city
- 85) ☐ In a suburb
- 86) ☐ In a rural area
- 87) ☐ In a city
- 88) ☐ In a suburb
- 89) ☐ In a rural area
- 90) ☐ In a city
- 91) ☐ In a suburb
- 92) ☐ In a rural area
- 93) ☐ In a city
- 94) ☐ In a suburb
- 95) ☐ In a rural area
- 96) ☐ In a city
- 97) ☐ In a suburb
- 98) ☐ In a rural area
- 99) ☐ In a city
- 100) ☐ In a suburb

2. Could you tell me what your highest grade in school or college
was? (Check one.)

- 1) ☐ High school
- 2) ☐ Junior college
- 3) ☐ College
- 4) ☐ Graduate school
- 5) ☐ Postgraduate
- 6) ☐ None

3. What is your religious affiliation? (Check one.)

- 1) ☐ Protestant
- 2) ☐ Catholic
- 3) ☐ Jewish
- 4) ☐ Muslim
- 5) ☐ Other
- 6) ☐ None

4. What is the ethnic denomination, church, or religious group of your
parents? (Check one.)

- 1) ☐ Protestant
- 2) ☐ Catholic
- 3) ☐ Jewish
- 4) ☐ Muslim
- 5) ☐ Other
- 6) ☐ None

5. What is the ethnic denomination, church, or religious group of your
parents? (Check one.)

- 1) ☐ Protestant
- 2) ☐ Catholic
- 3) ☐ Jewish
- 4) ☐ Muslim
- 5) ☐ Other
- 6) ☐ None

6. What is the ethnic denomination, church, or religious group of your
parents? (Check one.)

- 1) ☐ Protestant
- 2) ☐ Catholic
- 3) ☐ Jewish
- 4) ☐ Muslim
- 5) ☐ Other
- 6) ☐ None

7. What is the ethnic denomination, church, or religious group of your
parents? (Check one.)

- 1) ☐ Protestant
- 2) ☐ Catholic
- 3) ☐ Jewish
- 4) ☐ Muslim
- 5) ☐ Other
- 6) ☐ None

13. With what specific denomination, church or religious group do you presently identify yourself, if any?
Baptist Code _____
14. How would you describe yourself at present?
0) _____ Very religious
1) _____ Somewhat religious
2) _____ Indifferent to religion
3) _____ Hostile to religion
4) ☒ Not religious in the usual way, but in my own way, quite religious
15. Which of the following best describes your ancestry or ethnic background?
0) 1/2 Northern European 5) _____ Chicano - Latino - Puerto Rican
1) _____ Southern European 6) _____ Asiatic
2) 1/2 Eastern European 7) _____ Indian
3) _____ Jewish 8) _____ Other _____
4) _____ Black
16. Sex
0) _____ Male
1) ☒ Female
17. Where would you place yourself on the following scale? Check one:
0) _____ Exclusively heterosexual
1) _____ Predominantly heterosexual, only incidentally homosexual
2) _____ Predominantly heterosexual, but more than incidentally homosexual
3) _____ Equally heterosexual and homosexual
4) _____ Predominantly homosexual, but more than incidentally heterosexual
5) _____ Predominantly homosexual, but incidentally heterosexual
6) ☒ Exclusively homosexual
18. At what age were you first aware of an attraction to females?
0) _____ 3 - 4 4) ☒ 14 - 17
1) _____ 5 - 6 5) _____ 18 - 25
2) _____ 7 - 9 6) _____ 26 - 35
3) _____ 10 - 13 7) _____ 36 or older
19. At what age did you actually indulge in some form of sexual contact--touching genitalia, breasts, etc.?
0) _____ 3 - 4 4) ☒ 14 - 17
1) _____ 5 - 6 5) _____ 18 - 25
2) _____ 7 - 9 6) _____ 26 - 35
3) _____ 10 - 13 7) _____ 36 or older
20. What was the gender of your first sexual contact?
0) ☒ male
1) _____ female
2) _____ mixed gender - male and female
21. At what age were you first aware, if you can recall, of the existence of heterosexual relations; that is, when did you first realize that adult men and women had sexual intercourse?
0) _____ 3 - 4 4) _____ 14 - 17
1) _____ 5 - 6 5) _____ 18 - 25
2) _____ 7 - 9 6) _____ 26 - 35
3) ☒ 10 - 13 7) _____ 36 or older
22. At what age were you first aware, if you can recall, of the existence of homosexual relations; that is, when did you first realize that two adult women might have sexual intercourse?
0) _____ 3 - 4 4) ☒ 14 - 17
1) _____ 5 - 6 5) _____ 18 - 25
2) _____ 7 - 9 6) _____ 26 - 35
3) _____ 10 - 13 7) _____ 36 or older
23. As a child were you more interested in guns, soldiers, baseball, and other kinds of boys' toys and hobbies than were other girls your age?
0) _____ Yes
1) ☒ No

24. What was the attitude of your parents toward this behavior?
0) ☒ I did not do this
1) ☐ Strong disapproval, severe punishment.
2) ☐ Disapproval, but little or no punishment
3) ☐ Indifference
4) ☐ Toleration and amusement
5) ☐ Encouragement
6) ☐ They did not know about it
25. As a child did you like to dress up in men's clothing, shoes, hats, handle men's paraphernalia more than other girls your age?
0) ☒ Yes
1) ☐ No
26. What was the attitude of your parents toward this behavior?
0) ☐ I did not do it
1) ☐ Strong disapproval, severe punishment
2) ☒ Disapproval, but little or no punishment
3) ☐ Indifferent
4) ☐ Toleration and amusement
5) ☐ Encouragement
6) ☐ They did not know about it
27. As a child did you like being with boys, joining in activities and games with boys more than with girls?
0) ☒ Yes
1) ☐ No, preferred girls
2) ☐ No, liked both equally well
28. As a child did you like being around older men--father, uncles, grandfather, more than being around older women--mother, aunts, grandmother?
0) ☐ Yes
1) ☐ No, preferred women
2) ☒ No, liked both equally well
29. Do you regard your family as a "normal" family or was it in some way unusual?
0) ☐ Normal
1) ☒ Unusual in a negative way (problems, illness, etc.)
2) ☐ Unusual in a positive way (unusually interesting life-style, etc.)
30. Were both of your parents present while you were growing up--say below the age of 13?
0) ☐ Yes
1) ☐ No, father absent
2) ☒ No, mother absent
31. Who would you say was the warmest while you were growing up?
0) ☐ Mother
1) ☐ Father *Doesn't apply*
32. Who would you say was the strongest while you were growing up?
0) ☐ Mother
1) ☐ Father *Doesn't apply*
33. Do you feel that your Mother was hostile toward you?
0) ☐ Yes
1) ☐ No *Doesn't apply*
34. Do you regard your Mother as having been detached or emotionally distant from you?
0) ☐ Yes
1) ☐ No *Doesn't apply*
35. Was your father, as you recall, ever seductive towards you; that is did he ever undress in front of you in a seductive way, encourage you to sleep with him, etc.?
0) ☐ Yes
1) ☒ No

24. How much do you like to be around people who are like you? (1) Not at all (2) A little (3) A fair amount (4) A great deal (5) Very much
25. How much do you like to be around people who are different from you? (1) Not at all (2) A little (3) A fair amount (4) A great deal (5) Very much
26. How much do you like to be around people who are like you? (1) Not at all (2) A little (3) A fair amount (4) A great deal (5) Very much
27. How much do you like to be around people who are different from you? (1) Not at all (2) A little (3) A fair amount (4) A great deal (5) Very much
28. How much do you like to be around people who are like you? (1) Not at all (2) A little (3) A fair amount (4) A great deal (5) Very much
29. How much do you like to be around people who are different from you? (1) Not at all (2) A little (3) A fair amount (4) A great deal (5) Very much
30. How much do you like to be around people who are like you? (1) Not at all (2) A little (3) A fair amount (4) A great deal (5) Very much
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32. How much do you like to be around people who are like you? (1) Not at all (2) A little (3) A fair amount (4) A great deal (5) Very much
33. How much do you like to be around people who are different from you? (1) Not at all (2) A little (3) A fair amount (4) A great deal (5) Very much
34. How much do you like to be around people who are like you? (1) Not at all (2) A little (3) A fair amount (4) A great deal (5) Very much
35. How much do you like to be around people who are different from you? (1) Not at all (2) A little (3) A fair amount (4) A great deal (5) Very much

36. In general what was your father's attitude toward sex?
0) ☐ Talked about it openly and frankly
1) ☐ Somewhat open about sexual matters
2) ☒ Quite puritanical
37. In general what was your mother's attitude toward sex?
0) ☐ Talked about it openly and frankly
1) ☐ Somewhat open about sexual matters
2) ☐ Quite puritanical *Doesn't apply*
38. As a child were you regarded as a tom-boy?
0) ☒ Yes
1) ☐ No, was a regular girl
2) ☐ Was not regarded as a tom-boy exactly, but was different from other girls
39. At what age did you feel that your attraction for women was more than just "playing around?"
0) ☐ 3 - 4
1) ☐ 5 - 6
2) ☐ 7 - 9
3) ☐ 10 - 13
4) ☒ 14 - 17
5) ☐ 18 - 25
6) ☐ 26 - 35
7) ☐ 36 or older
40. At what age did you come to realize that you were going to be a homosexual?
0) ☐ 3 - 4
1) ☐ 5 - 6
2) ☐ 7 - 9
3) ☐ 10 - 13
4) ☒ 14 - 17
5) ☐ 18 - 25
6) ☐ 26 - 35
7) ☐ 36 or older
41. Do you feel that your homosexuality is a basic and permanent aspect of your sexuality?
0) ☒ Yes
1) ☐ No
42. In your childhood sex play were you more interested in and excited by playing around with other girls than with boys?
0) ☒ Yes
1) ☐ No
43. Which of the following categories best describes you as an adolescent?
0) ☐ athlete
1) ☐ leader in extra-curricular activities
2) ☐ leader in religious activities
3) ☐ party-girl
4) ☒ scholar
5) ☐ esthete (musician, artist, writer, etc.)
6) ☐ juvenile delinquent
7) ☐ average girl
44. In high school would you say you were:
0) ☐ very popular
1) ☐ average in popularity
2) ☒ not so popular
45. Can you whistle well: that is, loud and clear?
0) ☐ Yes
1) ☒ No

Thank you

Frederick L. Whitam
Associate Professor of Sociology

Monday Lecture Series

PSYCHOLOGY and the GAY INDIVIDUAL

The West Side Discussion Group is pleased to announce a comprehensive series of lectures on male and female homosexuality entitled: "Psychology and the Gay Individual". Many different aspects of the topic will be covered, starting with the very basic: "What is Homosexuality?". Different treatment techniques for the troubled homosexual (but not of homosexuality!) will be explored. Lastly, the position of the homosexual as a sexual being, as a social being and as a psychological being in a society that is oft-times prejudicial will be looked at.

A question and answer period will follow the formal presentation. The coffee hour following each program will give the audience an opportunity to personally meet the speakers.

- September 23 "WHAT IS HOMOSEXUALITY?", Dr. Ralph Blair, Director, Homosexual Community Counseling Center, Inc.
A discussion of what is "gay", including theories of causation.
- October 28 "THE SEXUAL REVOLUTION?", Dr. Martha Friedman, Asst. Professor of Psychiatry, New York Medical College
Are we truly liberated sexually? Where does the homosexual fit into this so-called "sexual revolution"?
- November 25 "DO GAY PEOPLE HAVE SPECIAL PROBLEMS IN THERAPY?", a panel led by Robert Shoales, M.A., and including Rosemary Caggiano, M.A.
The panel, all psychotherapists, will discuss their experiences with gays in therapy.
- December 16 "THE ROLE OF SUPERVISED PEER COUNSELING FOR THE TROUBLED HOMOSEXUAL", a panel led by Pat Kelley, M.A., Assoc. Director of Identity House
- January 27 "GAY COUPLE COUNSELING", Davida List, Ph.D.
This relatively new area of counseling (often referred to as marriage counseling) will be discussed.
- February 24 "GAY PSYCHOLOGICAL PROBLEMS AS SEEN BY THE PRACTICING PHYSICIAN", a panel led by Kenneth Unger, M.D., and including Charles Ihlenfeld, M.D.
This panel of doctors who have many homosexual patients will discuss the relatively high percentage of psychological problems presented to them and their handling of such problems.
- March 24 "GAY FAMILIES", John Schoonbeck, Sr. Supervisor and Faculty Member of the Family Studies Section of Bronx Psychiatric Center and Albert Einstein College of Medicine.
A discussion of therapy which includes not just the troubled gay, but also his/her parents and siblings.
- April 28 "TRANSEXUALISM, TRANSVESTISM, AND HOMOSEXUALITY: ARE THEY RELATED?", a panel led by Zelda R. Suplee, Director of the Erickson Educational Foundation (the leading organization doing research and aid for gender identity dysphoria)
The panel will define and differentiate these often confused terms.
- May 26 "THE GAY DRUG ADDICT", Thomas H. Smith, Director of Community Services of the National Gay Task Force, Member of the Board of Advisers and Board of Directors of Compass (a residential drug addiction program)
A panel of staff and clients from the Compass program will discuss the special problems and needs of the gay drug addict seeking help.
- June 23 "CURRENT VIEWS IN PSYCHOLOGY AND PSYCHIATRY ON HOMOSEXUALITY", a panel including Jean Munzer, M.D., Robert L. Spitzer, M.D., and George Weinberg, Ph.D.

The West Side Discussion Group was organized in 1956, and is one of several non-profit gay organizations functioning in the New York City area. WSDG provides a public forum for discussion of all topics relating to male and female homosexuality. Everyone is welcome to attend our programs. For more information about WSDG and/or the Lecture Series write: WSDG, Box 611, Old Chelsea Station, New York, N.Y. 10011.

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37 9th Ave (at 14th St)
GOOD ON-STREET PARKING **NEAR ALL SUBWAYS**

Gay paper features Wayne interview

By TONY LEDWELL

SAN MATEO, Calif. (AP) — There was conservative America's ultimate image of manhood, literally dripping macho with every blustery word, dominating a page of the nation's largest and most influential homosexual newspaper.

John Wayne was being interviewed by The Advocate.

Wayne was predictable in his personal opinion of the estimated 10 million Americans who are gay — "it's abnormal" — but the veteran actor echoed what The Advocate preaches with every biweekly issue: "A man has the right to live his life as he wishes."

It really wasn't all that unusual to read Wayne's views in The Advocate, a paper that has shed the gossipy, mindless trend of most gay journalism for a serious, professional approach to the problems of a minority group that is still emerging from years of persecution.

Celebrities, gay and straight, are featured in each issue, invariably quoted as either supportive of gay rights or at least tolerant. Just having Wayne say "I have nothing against gays" was enough for The Advocate.

The Advocate, which celebrated its 10th anniversary in October, has come a long way from its first 12-page newsletter that carried \$27 worth of advertising, only \$12 of which was collected.

Now crammed with advertising that insures its financial life and anchored by

a controversial classified section, The Advocate has an audited circulation of 60,000 copies per issue. Publisher David Goodstein says it is the nation's 12th fastest growing publication.

"We are the conscience of the gay movement," says Goodstein as he sits in the newspaper's plushly carpeted, ultra-modern offices in this quiet residential community south of San Francisco.

The paper expects to gross nearly \$1 million by the end of the current fiscal year, but most of the profits are targeted for expansion.

Goodstein, 44, bought the paper two years ago and promptly moved it from Los Angeles to the San Francisco Bay area, where 130 gay bars gross \$14 million a year. He wants the newspaper in the vanguard of a movement that has shifted from the streets to the courtrooms and legislatures. The future, he says, lies in politics.

"Most civil rights are political issues," says Goodstein, a lawyer who amassed a fortune on Wall Street. "Nobody listens until you get the votes."

The Advocate has devoted hundreds of pages this year to political candidates. A recent pre-election issue featured the most exhaustive project in the paper's history, an endorsement of 447 candidates in 31 states who responded affirmatively to gay rights issues.

A previous issue named what The Advocate said were the 10 worst legisla-

tors in the country on gay rights, with public statements and voting records as support of its assertions. Another issue pointed out an irony of Texas politics: conservative Sen. John Tower, it said, has a better gay rights record than liberal Congresswoman Barbara Jordan.

The paper builds most of its issues around a major theme such as gays in the military, the relationship of gays to their parents and the problems of being gay in small towns. Recent issues have dealt in depth with such subjects as alcoholism and being gay, growing old and being gay and venereal disease and being gay.

Each issue runs about 80 pages, about half carrying news stories, plus regular sections on religion, medicine, entertainment and columns.

The news and feature report is overshadowed by a classified section, a raunchy 40 or so pages that offend some readers, amuse others and likely is read by all. The classified section is replete with ads for male hustlers in various stages of undress and lonely hearts describing in gutter language their sexual predilections.

The commercial advertising in the classified section differs from the ads in the rest of the paper. Ads for male-oriented movie houses and gay baths are blunt and flatly designed for eroticism.

"It's certainly no worse than Playboy or Playgirl," says editor Robert F.

McQueen. The trend seems to be toward suggestive photographs, although there are occasionally a few shots of male genitalia.

Goodstein defends the classified section, declaring, "Reality is that all people are sexual. We are in the business of validating that."

Could the Advocate survive without the classifieds? "No," is Goodstein's swift answer.

The Advocate is not without its critics, most of whom contend the publication is too conservative or that Goodstein wants to be the undisputed kingpin of gay liberation.

San Francisco political activist Harvey Milk calls the newspaper "a travesty" and says Goodstein's "concept is that every gay person should have a straight life, live in the suburbs, own his own home and two cars, wear a suit and tie, and don't rock the boat."

Goodstein says the paper argues that life is better "out of the closet, but we are not going to bring them out."

Eldo

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THE DALLAS TIMES HERALD EDITORIALS

2-C *** Wednesday, November 10, 1976

LETTERS

Harassing the gays

I feel moved to comment on the recent harassment of gays in gay bars in Dallas, but as I am not knowledgeable regarding laws governing this sort of thing, I can only express my feelings on a personal level.

Is it possible that the Dallas police department is so bored or so overfunded that they can leave the business of solving crime and get involved in policing the sexual tastes of otherwise innocent persons?

If these men and women are guilty of no more than preferring to have their sexual appetites satisfied by members of their own sex, and for this they can be publicly embarrassed and charged as criminals, then there is something terribly wrong with our laws.

These homosexuals are not criminals. They are not on the streets soliciting, they are not hanging around school playgrounds trying to seduce our children. They are simply men and women who frequent bars where they can meet those of similar inclinations. Is this really any different than singles bars where heterosexuals seek physical encounters with other heterosexuals?

Until someone can give us definite reasons, not speculation, as to the cause and/or cure of homosexuality, those of us who are not and could never understand the feelings of these people have no right to demand that they be anything but what they are. Whatever happened to glass houses.

BETTE EPSTEIN

Dallas

Priest indicted by grand jury

WINCHESTER, Tenn. (UPI) — A county grand jury Thursday returned a 16-count indictment against an Episcopal priest accused of establishing a home for wayward boys and using it for homosexual orgies.

Authorities said the Rev. Claudius I. (Bud) Vermilye was indicted on 11 felony and five misdemeanor counts.

He was freed on a \$10,000 bond following his arrest, but was ordered returned to jail following the indictments.

THE PRIEST is accused of engaging in homosexual activities with the children and selling pornographic pictures of them to raise money for his "Boys Farm Inc."

District Attorney General J. William Pope ordered Vermilye's arrest Wednesday.

Pete Bouldin, one of Pope's investigators, and young men present when authorities raided the farm a week ago, were among eight witnesses called to testify before the Franklin County Grand Jury.

Vermilye, 47, featured in the current issue of the national church magazine "The Living Church," has operated the farm for wayward youngsters near the Alto community for the past five years.

POPE CLAIMS Vermilye showed the boys adult movies to get them sexually aroused, gave them liquor to make them less inhibited, photographed them engaging in homosexual acts and sold the pictures to raise money for the farm.

Pope displayed for reporters Wednesday scores of pornographic pictures he said were seized by agents in the raid on the farm last Thursday. Also seized, he said, were mailing lists of "sponsors" of the farm and correspondence between Vermilye and the sponsors.

"He had sponsors from Australia and Canada and virtually every state in the union," Pope said. There were separate lists of 275 "active" sponsors and 90 identified as "inactive."

ONE OF THE LETTERS allegedly sent by Vermilye to a "sponsor" read in part, "Glad you enjoyed the slides. Next month we will have some new ones." The letter mentioned two names and one of the boys was described as having a "beautiful body."

Vermilye founded the farm in 1971 as a rehabilitation center for juvenile offenders and juveniles from broken homes.

Tuesday, November 9, 1976 *

Hold rally at church

Gays vow battle to change laws

Claiming harassment in renewed police enforcement of homosexual laws, Dallas gays rallied Monday night and vowed they would go to court if necessary to change state laws governing homosexual activities.

The newly formed Dallas Alliance for Individual Rights (DAIR), in a singing, clapping and shouting rally at the Metropolitan Community Church, said it had hired an attorney to research possible legal challenges to state laws and had received pledges of \$6,000 for court battles and legislative lobbying.

"The (Dallas) gay community has started rallying already because...of what it sees as harassment (by police)," the Rev. Troy D. Perry of Los Angeles told an afternoon news conference at the church.

Perry, commissioner on human relations for Los Angeles County, Calif., and gay activist instrumental in changing California laws on sexual activity between consenting adults, said the gays "refuse to allow ourselves to become the new niggers in America."

The organization rally was in response to Dallas police arrests of five persons in a raid at a private gay club last week, the first local strict enforcement of state homosexual laws in 16 months.

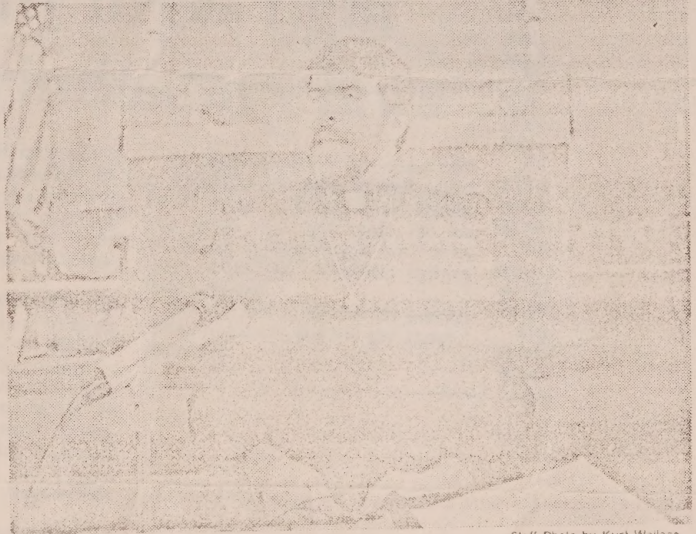
More than 400 gay men and women packed the Oak Lawn church to hear Perry, in a revival-style meeting, say that "without violence, once you make up your minds things have to change, they will."

"This may sound strange, but I'm happy with what's happened with the police department in Dallas — you've been radicalized."

Joining the gay cause Monday night, the Dallas chapter of the American Civil Liberties Union said "it is time (Dallas police and city leaders) realize that...all people have rights."

ACLU attorney Fred Time, who attended the church meeting, said ACLU "is behind you, and the stand you are going to take."

DAIR spokesmen said the group has hired Dallas attorney Mike Aranson to study the constitutionality of the state laws and plans to hire a full-time Austin lobbyist for the next session of the legislature.



Staff Photo by Kurt Wallace

The Rev. Troy D. Perry addresses more than 400 gays

Gay rally urges fight of discriminatory laws

An overflow crowd of male and female homosexuals applauded and cheered when speakers at a rally here Monday night urged the gay community to work to remove what many homosexuals feel are discriminatory sex laws.

"Each and every one of you have the most powerful peace time weapons, your voice and your vote," an officer of the Dallas Gay Political Caucus said.

"Demand they take these antiquated laws off the books once and for all," he told approximately 450 people attending the rally at Metropolitan Community Church, 2701 Reagan. The church ministers to the homosexual community.

The rally was held in response to recent "vice squad activities and harassment," according to posters. Recently vice squad officers raided a Swiss Avenue steam bath where four men were arrested for homosexual conduct.

"Leaders of combined gay organizations have rallied," said the Rev. James C. Harris, pastor of the Metropolitan church.

A meeting between the Rev. Mr. Harris and vice squad commander D. L. Burgess fell through Monday afternoon. "They thought we were going to cower in a corner like we've always done," Harris said. "They really don't know how to deal with us like this."

Fred Time, an attorney with the Dallas chapter of the American Civil Liberties Union, told the group. "The ACLU is behind you and behind the stand you're going to take. When one person's liberty is taken, all people's liberties are taken. All people have rights."

The owner of a gay bar said a new organization has been formed called Dallas Alliance for Individual Rights. The group will raise funds for the Dallas gay community and work to remove "shocking, offensive anti-sex laws," she said.

"We will seek to educate the general public to a more positive gay image," she added.

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**RELIGIOUS
LEADERS
ENDORSE**

THE
**EQUAL RIGHTS
AMENDMENT**



CHURCHES ARE CONCERNED

Many religious organizations have gone on record in support of the Equal Rights Amendment. Within the context of their diverse beliefs all affirm that the dignity of personhood has been bestowed equally on all individuals, both female and male, by our Creator.

Equality of men and women is affirmed at the beginning of the Old Testament: "So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' " (Genesis 1:27-28)

A significant message of the Genesis narratives of creation is Creator. Both women and men are made in God's image. In Judea-Christian tradition, we are taught that the Covenant at Sinai included all people regardless of sex or age or occupation. For Christians, Jesus provides an example for equal treatment of women and men.

The New Testament further develops the concept of equality and mutuality of men and women. Jesus repeatedly acknowledged women as human beings in his relationships. One theologian has stated: "Jesus was a feminist, that is, a person who promoted the equality of women with men, who treats women primarily as human persons and willingly contravenes social customs in so acting." (Leonard Swidler, "Jesus Was A Feminist")

The rejection by Jesus of prevailing customs is seen throughout the Gospels: women were permitted to study the scriptures, to use their intellectual skills, to speak in public and to bear witness.

Throughout the Bible women are remembered for their distinctive contributions: Deborah (prophet and judge), Miriam (prophet and musician), and Queen Esther (who saved the Jews); and in the New Testament, Anna (prophet), and Lydia (a business woman who founded an early house church).

This powerful Biblical message provides the basis for religious support for ERA. As long as inequality under the law exists, the fullness of our humanity under God has not been realized.

How Will The ERA Affect Other Laws

If a law restricts rights, it will no longer be valid; if it protects rights, it will be extended to both women and men. For instance, protective labor legislation that confers a benefit on one sex will be extended to include both sexes.

WHAT WILL ERA DO ?

*When the law confers a benefit, privilege, or obligation of citizenship, the law would be extended to the other sex. When the law denies opportunities, the law would be unconstitutional.

*When the law applies to both sexes but makes an age distinction because of sex, i.e. the legal age for marriage, the age distinction would be removed.

THE CONSTITUTION GUARANTEES MALE RIGHTS BUT NOT FEMALE

MEN'S RIGHTS ARE GUARANTEED IN OUR U.S. CONSTITUTION. Women's rights are NOT. Courts have interpreted "ALL MEN" to mean "NO WOMEN." So, women are not even in the U.S. Constitution and are forced to rely on weaker State Constitutions for THEIR rights and protections.

WHAT DOES E.R.A. SAY ?

Section 1: Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex. Section 2: The Congress shall have the power to enforce by appropriate legislation, the provisions of this article. Section 3 This amendment shall take effect two years after the date of ratification.

YES, WOMEN CAN STILL BE HOMEMAKERS

The Equal Rights Amendment will permit each woman a meaningful choice of how to live her life. Those who choose to be housewives will not be deprived in any way. But the ERA will provide real equality under the law for those women who have to work, or who seek careers in combination with their role as housewives or as alternatives to the role.

WILL MEN LOSE RIGHTS ?

SOME STATE LAWS currently denying women equal rights would be illegal if used against men. Why_ Because men are **GUARANTEED EQUALITY** in the U.S. CONSTITUTION ... **WOMEN ARE NOT!**

WHAT CAN WE DO ?

- Examine your faith to see how your religious beliefs support equal rights for women and men.
- Study the Amendment. Know the legal implications, who supports the Amendment and why.
- Write a letter to your state representative and senator expressing your support for the ERA, briefly explaining your reasons and urging him/her to support the Amendment. You might follow up with a visit.
- Spread the word by speaking to local groups. How about organizing a local church program on ERA_ Perhaps a panel discussion for another group_ Publicize your availability to speak and recruit back-up people.
- Organize a letter writing party. Letters are **crucial**. Take pads, pens, and stamps to meetings you attend. People can compose their letters and in order to save time you can volunteer to mail them.
- Write letters to the editor of your local newspaper supporting ERA. You might want to quote from Resolutions passed by your denomination.
- Write an article for your local newspaper on ERA programs or activities in your community. If a local group has a coffee or luncheon with a state legislator to discuss ERA, that would make good news for the local paper. It is important to maintain high visibility for ERA especially while your legislature is in session.

DID YOU KNOW WHAT ...

*In Nebraska, a wife pays inheritance tax on a jointly owned farm if her husband dies; however, if the wife dies first, her husband pays no tax..

*In Utah, a husband can sue for the death of his child in an auto accident, but a wife cannot...

*In Louisiana, a husband has control over all family property and can sell it without consulting his wife..

*In Ohio, the wife of an injured employee can claim Worker's Compensation; the husband of an injured employee cannot.

RELIGIOUS LEADERS AND DENOMINATIONS HAVE EN- DORSED E.R.A.

I support the ERA because it seems the only way to speed the process of Christian liberation.

Rev. Paul White
1st Methodist Church
Maryville, Mo. 64468

From time to time, it is helpful for a society to express convictions of morality and justice in legal terms. That, after all, is what law at its best is all about: the just and moral convictions of a society.

It is in this light that I support the Equal Rights Amendment. This Amendment is moral and just, and I believe appropriate for this time in the life of our society.

The Rev. Dr. Jack Hart,
Pastor First and Calvary
Presbyterian Church
Springfield, Mo.

The Missouri Council of Churches has long supported the ERA and encourages its judicatory members to give urgent impetus for its ratification in Missouri.

Walter B. Price, Ex. Dir.
Missouri Council of Churches

I suggest that United Methodists refer to the action of their Church in the 1972 General Conference in Atlanta, Georgia, which endorsed the passage of the Equal Rights Amendment. The statement contained in that resolution gives the Biblical and theological basis of this position.

The Rev. Dr. Robert E. Goodrich, Jr.
Bishop, The Missouri Area
The United Methodist Church

As a Jew and a Rabbi, I am an heir of a prophetic tradition that has long sought to put an end to all forms of injustice and discrimination in the world. As a Reform Rabbi I am, furthermore, part of a movement that has always affirmed the religious equality of women and their right to be full and equal partners in all areas of synagogue and community life.

As women are to share equally in the opportunities—and responsibilities—of the modern synagogue, so should they be fully equal partners in all areas of our society. Toward that end, I urge and endorse the ratification of the Equal Rights Amendment. In this I am joined by my colleagues in the Central Conference of American Rabbis, and also by the Union of American Hebrew Con-

gregations and the National Federation of Temple Sisterhoods—all of whom strongly support the E.R.A. as a significant advance in the direction of insuring equal rights of all people in America.

Rabbi David E. Wucher
United Hebrew Congregations
Springfield, Mo.

THE "DO'S" AND DON'TS

- ERA will provide citizens of all 50 states with a constitutional guarantee of Legal Equality.
- ERA will strengthen the family unit by ensuring that marriage may be a true partnership.
- ERA will enhance the role of the wife by providing for the retention of legal rights after marriage.
- ERA will ensure that the "Good of the Child" be the primary criterion for awarding custody. (Alimony will continue to be awarded on the basis of need.)
- ERA will guarantee fair treatment in the marketplace for the millions of women who must work.
- ERA will create equal educational opportunities for boys and girls in publicly supported schools.
- ERA will extend to men truly beneficial "protective labor laws" and will prohibit restrictive and discriminatory hiring practices for men and women.
- ERA will eliminate payment of inheritance tax by widows on jointly owned property and equalize benefits in social security and pensions.
- ERA will NOT destroy the family.
- ERA will NOT deny the right to privacy.
- ERA will NOT dictate homosexual marriage laws.
- ERA will NOT affect the Supreme Court ruling on abortion.
- ERA will NOT require women to earn a salary.
- ERA will NOT interfere with a state's right to legislate.

Published by
The American Association of University Women
2401 Virginia Ave. N.W.
Washington, D.C. 20037
February, 1976

Resources

The Religious Committee for E.R.A., an inter-faith organization of more than 31 Catholic, Protestant, and Jewish groups in the United States, has made available printed brochures, filmstrips, speakers, bulletin inserts, bumper stickers, guides for legislative letter writing and legislative workshops.

For requests for the above or for more additional information, write to:

Natalie Tackett
Missouri Coordinator
928 College Avenue
Maryville, Missouri 64468
Home: (816) 582-2862
School: (816) 582-7141, Ext. 176

(Name)

(address)

(City)

(Zip)

(County)

Editors Note: We are well aware that JRes 16 was not perfected in the Senate in March. However, we pledge our combined efforts to continue working toward the ratification of the Equal Rights Amendment in Missouri.

Missouri Council of Churches

P O BOX 839

JEFFERSON CITY, MO. 64101

THIS INFORMATION WAS SENT TO METROPOLITAN COMMUNITY
CHURCH BY THE MISSOURI COUNCIL OF CHURCHES---IT IS
SENT TO YOU FOR YOU EDUCATION AND EDIFICATION....
INCLUSION OF THIS MATERIAL IN OUR MAILING DOES NOT
IMPLY SUPPORT OF ANY POLITICAL PARTY OR POLITICAL
CANDIDATE, REGARDLESS OF THEIR STAND ON THE ERA
AMENDMENT.

THE OUTREACH FOUNDATION



SUITE 433
102 CHARLES ST.
BOSTON, MASS. 02114

This list supercedes all previous lists.

OUTREACH PUBLICATIONS

Price List

April 1977

I. Reprints of Articles of Interest

A. Crossdressing, Transgenderism, Fantasia Fair, Counseling, Miscellany

1. Ariadne Kane Speaks on TV Experience, Gay Community News Jan. 1976 .15
2. Boston's Cherrystone, Crossdresser, June, 1975 .20
3. TV-TG-TS Phenomenon, Gay Community News, July 1974 .10
4. Ariadne Kane Biographical Sketch, 1976 .15
5. Sexual Minorities Conference, Gay Community News, May 1975 .10
6. Selected Reading on the Superculture, Ariadne Kane .25
7. The Courage to Grow- Account of Crossdressing in Public, Maine Times, Dec. 1976 .15
8. My Life as the Wife of a TV , H. Thordsen, 1976 .30
9. The TV and his Wife, excerpts from Chevalier Publ. .50
10. TVism, A Personal Experience, The Samaritan, 1975 .10
11. TVism, An Area of Special Counseling, The Samaritan 1975 .20
12. The Politics of Dress, Gay Community News, Aug. 1976 .30
13. TV Conference in P-Town, Provincetown Advocate, Oct. 1975 .15
14. TV Conference Offers New Experience, Provincetown Advocate, Oct. 1975 .25
15. Crossdressers Meeting in Provincetown, Boston Globe, Nov. 1975 .10
16. Fantasia TV Fair, F.I. News, Jan. 1976 .10
17. TV Watching in P-Town, Gay Community News, Nov. 1975 .10
18. Crossdressed on the Cape, Boston Phoenix, Nov. 1976 .30

B. Gender Dysphoria, Transsexualism, Counseling, Miscellany

19. What is Transsexualism? Boston Phoenix, Nov. 1975 .25
20. Transsexuality: Anatomy Need Not be Destiny, Boston Phoenix, Nov. 1975 .75
21. Psychiatrist and Surgeon Look at TS Phenomenon, Boston Globe, Feb. 1977 .40
22. Profiles of Two Transsexuals, Boston Globe, Feb. 1977 .75
23. The Renee Richards Story, New Times, Oct. 1976 .50
24. Christine Jorgenson Speaks at Babson, Babson Free Press, Oct. 1975 .20
25. The TS Experience, Boston Sunday Globe, Nov. 1976 .30
26. Crossing Sexual Borders, Gay Community News, May 1975 .40
27. The Sexual Politics of TS Surgery, Gay Community News, Aug. 1976 .50
28. Growing Into Womanhood, Boston Phoenix Nov. 1975 .25
29. Hormones and Me, Sally Douglas 1976 1.00
30. Sex Change Clinics for the TS, Wall Street Journal, Jan. 1977 .50

THE OUTREACH FOUNDATION

SUITE 433

102 CHARLES ST.

BOSTON, MASS. 02114



April 1977 Price List for reprints and
publications page 2

II. Conference Proceedings

- | | |
|--|------|
| 1. Alternative Sex and Gender Lifestyles | 3.00 |
| 2. The TV-TG-TS Phenomenon | 3.00 |
| 3. The Provincetown Symposium | 3.00 |

III. Selected Books

- | | |
|--|-------|
| 1. <u>Sexual Signatures: On Being a Man or a Woman</u> by John Money and Patricia Tucker | 7.50 |
| 2. <u>Transvestites and Transsexuals Mixed Views</u> by Deborah H. Feinbloom | 13.50 |
| 3. <u>Understanding Crossdressing</u> by Virginia Prince | 6.00 |
| 4. <u>How To Be a Woman Though Male</u> by Virginia Prince | 7.50 |
- - - - -

To order, please indicate the number of copies of each item requested; detach and return order form along with check made out to: Outreach Foundation, 102 Charles St. Suite 433, Boston Mass. 02114. Add .75 for postage and handling.

Reprints

 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16
17 18 19 20 21 22 23 24 25 26 27 28 29 30

Conferences

 Alternate Sex and Gender Lifestyles

 TV-TG-TS Phenomenon

 Provincetown Symposium

Books

 Sexual Signatures

 Transvestites, Transsexuals- Mixed Views

 Understanding Crossdressing

 How To Be a Woman Though Male

OUTREACH



NEWSLETTER

from the tv-tg-ts community

Vol. 1, No. 2

March 15, 1977

March 25 and 26

WORKSHOP REGISTRATION STILL OPEN

In response to requests from professionals for information and insight into the behavior, problems and issues related to gender and crossdressing, the Outreach Foundation is offering its first Training Workshop for professionals March 25 and 26, 1977, at Phillips Brooks House, Harvard University.

Coordinator of the Workshop is
Ariadne Kane, Director of the Outreach

Fantasia Fair Plans

The Steering Committee for Fantasia Fair 1977 met in February to plan the program for this Fall. The dates have been set for October 14-23, and the Fair will again be in Provincetown, Mass.

Program

The activities planned include a Fashion/Beauty Course given by qualified and experienced instructors who are knowledgeable and sensitive to the practical needs of crossdressers, transgenderists and transsexuals; a public symposium on the issues related to crossdressing, gender and sexual preference; and a Fashion Show. A highlight of the many social activities is the annual Awards banquet and Cotillion. A new feature will be an informal group seminar for participants who would like to share common interests, personal solutions to knotty problems, and attitudes toward understanding elements of the "superculture."

Brochures and additional information can be obtained by writing to the Outreach Foundation, 102 Charles St., Suite 433, Boston, Mass. 02114.

Foundation, with staff consultants June Cooper, sex educator and counselor; Meg Zarembo, professor of health education at Northeastern University; Curtis Hinckley, sex educator and professor of biology at the University of Lowell; Rosalie Brown, family therapist; and three representatives from the TV-TG-TS "superculture".

The workshop is designed to develop sensitivity and understanding between members of the helping professions and people in the "superculture"; to provide some possible counseling strategies for recurrent situations; and to exchange ideas, opinions, theories and realities related to gender, crossdressing and sexuality.

Registration is limited, and is for both dates: Friday evening from 6:45-9:45 p.m. and Saturday from 9:30 a.m. - 5:45 p.m. with an optional buffet supper and social from 6:30-9 p.m. March 25 and 26. Cost is \$30.

For more information write for a brochure, or call either (617)-437-3174 (617)-782-1093.

OUTREACH JOINS H.A.F.

The Outreach Foundation is now eligible to receive tax-deductible donations, as a result of affiliation with the Human Achievement Foundation (H.A.F.).

The Outreach Foundation has relied for more than a year solely on contributions of time and money from very few people, and sales of reprints and books. In order to implement and administer a

continued on page 4

OUTREACH STATEMENT OF PURPOSE

The Outreach Foundation has been established to provide another voice in the search of meaning of crossdressing.

The Foundation is engaged in describing and seeking better explanations for a cultural "deviancy" which, while not new in the history of mankind, causes many people to stand aghast at such audacity on the part of the cross-dressing population.

Purpose

The Foundation is not a pioneer effort. That has, long ago, been done by others from Benjamin to Prince, from Money to the Erickson Foundation, by reputable and less than reputable scholars.

The Outreach Foundation has, however, expressed a clear purpose: to assist those in the behavioral and medical sciences to come to grips with the phenomenon in an intelligent and knowledgeable way.

The Foundation seeks to share with the "helping service" professionals a clearer understanding of the complexities associated with crossdressing, cross-genderism and cross-sexualism.

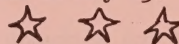
The Foundation is not a pleading crusade, or an attempt to storm the cultural walls of society. Rather, in a quiet and refined way, an attempt is

being made to increase the level of awareness and knowledge of those who are within the crossdressing subculture itself and those who will, at some time, deal most directly with people: the behavioral health professionals.

--Nancy Ledins

Readers' Contributions

We welcome contributions from readers. Please send any thoughts, impressions, questions, personal or professional experiences to The Editor, Outreach Newsletter, 102 Charles St., Suite 433, Boston, Mass. 02114. Deadline for the June 1977 issue is May 15.



The following contribution is from Blossom Paster, an electrologist from Philadelphia who has for years been hostess of house parties and social evenings for TV/TS clients and friends.

Letter from Blossom ...

As a professional electrologist, I started house parties as a natural outgrowth of my prime business, and from quiet talks with my clients as they were having their hair removed. I heard the desperation of the loneliness and entrapment of not knowing where they could go and be accepted as their female selves.

As a professional and a businesswoman I felt that the parties would be a healthy addenda to my profession. Little did I know how emotionally involved I would become with many tortured souls. My involvement reached out on many tangents: phone calls to find living accommodations... inquiries for jobs for pre-op TS's...calls on store managers to accommodate males who would like to be able to shop for and try on feminine clothes.

When I found that I had to discontinue the parties, I innovated another service. I invited TVs and TS's to private make-up consultations where, for a modest fee, I painstakingly taught the often clumsy male

Continued on page 4

OUTREACH NEWSLETTER

The Outreach Foundation is an educational resource for crossdressers, their families, and members of the helping professions.

The Outreach Newsletter is published quarterly by:

Ariadne Kane
102 Charles St. Suite 433
Boston, Mass. 02114

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Address all enquiries to
the above address.

BOOK REVIEW

TRANVESTITES AND TRANSEXUALS

Mixed Views

by Deborah H. Feinbloom

New York: Delacorte Press (1976)

Whenever a book is published that deals with elements of the TV-TG-TS "super-culture," it is viewed either as a work for limited readership of persons with personal interests or as a pedantic treatise on behavioral causality by persons with professional concern.

Transvestites, Transsexuals: Mixed Views by Deborah Feinbloom is a book that attempts to capture the essence and reality of behaviors related to crossdressing, gender and sexual preference for a wider readership.

Out of Ms. Feinbloom's personal involvement with a crossdresser cum transsexual comes a warm, sensitive account of the attitudes, issues and problems we have

Hasty Pudding Show a Hit

Thirty-two supporters and friends of the Outreach Foundation attended the 129th Hasty Pudding Theatrical on March 8, 1977, given by the Hasty Pudding Society of Harvard University.

This year's offering, Cardinal Knowledge has a zany, intricate plot involving courtships and love affairs between pirates and "noble ladies," and clergy and "women of intrigue." All of the parts are played by male undergraduates from Harvard University, who seemed to enjoy their roles and performed with ebullience to an appreciative audience.

All the music, lyrics and choreography is original. The highlight of the evening was a superbly done choreographic scene featuring the entire cast as a chorus line of Satanic maidens at the Gates of Hell.

The Outreach Foundation plans to purchase group tickets again next year. Perhaps you might like to join us.

all had concerning gender role and the concept of masculinity/femininity.

One result of the friendship between Ms. Feinbloom and Phil/Helen was the creation of a gender identity clinic in Boston. Much of her thought related to transsexualism comes from Ms. Feinbloom's experience with persons who come to this clinic for assistance and support.

The book can be divided into three parts. The section on transvestites gives a detailed account of Ms. Feinbloom's meeting with and participation in a TV club in New England. Her reactions, feelings and comments on this experience are factual and well written.

The section on transsexuals is based on her tireless efforts to establish a viable professional counseling and support team to assist persons who exhibit the gender dysphoria syndrome. Of this section, the most dramatic revelations come from the correspondence between Ms. Feinbloom and Phil/Helen; a moving testimony to the sensitivity and positive interaction between them.

The third section deals with methodology and field research techniques from which Ms. Feinbloom bases her considered opinions on the issues and problems related to understanding the diverse behavioral elements within the "superculture."

The warmth and concern that Ms. Feinbloom brings to the people and issues come through in most of what she has written. An appendix shares with the reader letters and comments by members of the TV club about whom she devoted a full chapter. It makes for interesting reading and provides insight to those who would want to know more about the feelings of crossdressers toward a person who is not one of them and yet can capture the essence of "their thing."

While some of the factual material is now out of date, the book remains one of the most informative and sensitive publications available to all who would seek better understanding and insight about a fascinating aspect of human behavior.

Copies of the book can be ordered from the Outreach Foundation. Cost \$13.50.

—Reviewed by Ariadne Kane

TAX EXEMPT STATUS

H.A.F. Affiliation

continued from page 1 ...

wider variety of educational and supportive programs, we need a wider base of financial support. We hope that readers will respond with any donations, large or small, whatever you are ready, willing and able to give.

The H.A.F. was established a year ago as a non-profit educational and charitable organization, and has been well received and supported by persons and organizations of like interests and spirit. Under the direction of Mr. Al Bouchard, it is growing both in numbers of affiliates and in educational programs, and was instrumental in establishing an active educational center for gay men and women in the Greater Boston Area.

The H.A.F. (and by affiliation the Outreach Foundation) has tax exempt status under the Internal Revenue Service Code Sections 509(a)2 and 501(c)3.

Letter from Blossom

continued from page 2 ...

to be adept at applying realistic make-up suitable to themselves.

With the time we have left to sit and talk, I find it very rewarding to be a sounding board for someone who has never enunciated thoughts so private and so deeply recessed that they have almost festered. My clients know that they are in a protected atmosphere and can safely confide any thought. They are comfortable knowing that they will not be made to feel like a "freak" or "weirdo."

I shall continue this service for as long as I am able, in conjunction with electrolysis. These sessions are available by appointment only. If you call and my answering service picks up, please leave a message with a phone number (if possible) and time you can be called back collect. Please give your area code, as I cannot make long distance calls at my expense.

Blossom Paster
1009 Hartel Ave.
Philadelphia, PA 19111

phone (215)-RA5-5878

NEW REPRINTS AVAILABLE

The following reprints and books are now available, and may be ordered by sending a check covering the cost of each reprint plus \$.75 postage and handling fee to: The Outreach Foundation, 102 Charles St. Suite 433, Boston, MA 02114.

A complete listing of all reprints and books is available upon request.

Reprints

1. "Sex Change Clinics" by Janice C. Simpson
Wall Street Journal, Jan. 1977 \$0.20
2. "Crossdressed on the Cape"
Boston Globe, Nov. 1976 \$0.30
3. "Psychiatrist and Surgeon Look at TS Phenomenon"
Boston Globe, Feb. 1977 \$0.35
4. "Profiles of Two Transsexuals"
Boston Globe, Feb. 1977 \$0.50
5. "The Courage to Grow--A Candid Account of a Crossdresser in Public"
Maine Telegram Dec. 1976 \$0.15
6. The Renee Richards Story
New Times, Oct. 1976 \$0.50
7. "Hormones and Me" by Sally Douglas
A detailed account of the use and implications of estrogens \$1.00
8. "The Transsexual Experience"
Boston Globe, Nov. 1976 \$0.30

Books

1. How To Be a Woman Though Male
by C. Virginia Prince \$7.00
2. Understanding Crossdressing
by Virginia Prince \$6.00

* * * * *

A directory of transgenderists in the U.S.A., Canada and Europe is available to those wishing to meet others and establish correspondence. Write:
GEMINI INTRODUCTIONS
P.O. Box 617
Milpitas, California 95035

"I Am My Father's Daughter, And I Will Walk the Streets of Lynn Proudly, With My Head Up

Editor's Note: Her gracious smile and effervescent personality, known to legion Lynn folks through the decades, concealed the many heartbreaks which the late Mrs. Margaret C. Quirk endured throughout her adult life. Self-respect, however, counted most with this sentimental Lynn woman, who died this month at 70. Her son, Lawrence J. Quirk, a New York City author, film critic, and magazine editor, has written a heartfelt tribute to her. In it he tells of his mother's determination to repay everybody she owed during a quarter of a century after her business failed during the Depression era and recounts how the sister of the late Congressman William P. Connery, Jr., and Lawrence J. Connery abandoned a budding stage career as a singer and actress at the urging of their father, the late Mayor William P. Connery, Sr., of Lynn. "Larry" Quirk's article follows:

By LAWRENCE J. QUIRK

I would like to offer, in the full maturity and awareness of 47 years, what I hope is a very simple and down-to-earth but nonetheless loving and heartfelt tribute to a mother who was in many ways exceptional among parents. I can say quite flatly that to her and to her alone do I owe my career as a film writer. She was always for me 100 per cent, recognized my talent from the beginning, and lived only to see me a success. I can remember as a boy of 9, in the depths of the Great Depression (1932 was a very cruel year for many) my mother going through her old pocketbooks and counting the pennies which would add up to the 50¢ cents that got us both into the Paramount Theatre on Union st.

LOVED MOVIES

I can remember nights in 1934 or 1935 or 1937 when we would close up my mother's little dry-cleaning shop at 144 Central ave., go down to the Flag Cafe in Olympia sq. for a wonderful 50-cent turkey dinner (yes, in those days you could get such a dinner with all the fixings for that price) and then hit three Lynn movie houses in a row. The Warner, Paramount, and Capitol were the Big Three in those days, but we would roam the reaches of the Waldorf, Auditorium, and Olympia, too.

How my mother loved the movies! She used to say that there she could forget her troubles and sorrows and laugh and cry along with those wonderful stars, and that the drabnesses and worries and disillusionments of her actual everyday life in Depression-era Lynn melted away miraculously in those few moviehouse hours. And so, as a small boy, I absorbed her love for movies, and she paid for thousands of tickets as I shared them with her over those early years.

My mother's life for the bulk of her 70 years was a tragic one—hard, poverty-ridden, turbulent, filled with disappointments and setbacks, heartbreaks, and loneliness which she covered with a cheery surface and a smile for all comers.

One example of her sterling character comes most readily to mind. When the small dry-cleaning business which she and my aunt, May Gorham, had founded failed during the later phases of the Depression, my mother spent the following 25 years paying back every cent owed to various creditors, impoverishing herself rather than take the easy way out: bankruptcy.

"I am my father's daughter," she would say, "and I will walk the streets of Lynn proudly, with my head up."

The proud, valiant way she chose spelled poverty for her, deprivations of all kinds, a pinched existence, all of which my Aunt May, and in my youth I myself, suffered with her. But she had her self-respect to the end, and that for her, as for her father, was what counted most.

EXEMPLARY

In all her life she never drank or smoked a cigarette. Her personal morality was in every way exemplary, but she was no prude and demonstrated always a loving and expansive tolerance for those whose ways were unconventional. And, with a superb, liberal sophistication ahead of her time, she followed, as my grandfather had, the "live-and-let-live" principle and numbered all kinds of people among her friends.

When she was very young, my mother had passionately wanted to be an actress, as her much-loved brother, Billy, had been an actor. But my wise and wonderful grandfather told her that a man could go on the stage and knock around and then put on a clean collar in the morning, but that a woman in show business experienced many pitfalls. He felt that my mother was too decent a girl to go on the stage, for all her beauty and lovely singing voice and that acting talent and poised aplomb before an audience she had inherited from my grandfather, who had toured on the stage in the 1870s as Billy Barlow.

And so, my mother went along with my grandfather's views, abandoned her dreams of an acting career, and married my father, who had been a Yankee Division buddy of Uncle Billy and Uncle Larry in France. My

uncle, Jimmy Quirk of Photoplay Magazine, was so struck by her beauty and charm when she became his sister-in-law in 1922 and lived for a time in New York City that he offered to get her into the Ziegfeld Follies via his friendship with Florenz Ziegfeld. But my mother, held fast to the principles which she had learned from the father she idolized—and instead chose the road of poverty and responsibility and uncertainty.

At times over the years I have wished that she had gone on the stage when she was young and beautiful and talented, and had all the world before her. Her appearances in Lynn entertainments like "The Wild Rose" of 1918 vintage, had showcased her evident potential, and my grandfather held her abilities as an entertainer in high esteem.

MORE DEEPLY

But she chose that other road—and it turned out to be a road of suffering which was no fault of her own. And, as her one child who shared so much of that suffering in those years that should have been her happiest, I mourn her now perhaps more deeply than the child of a happy and protected and financially-secure woman ever could.

As a boy I watched her submerge and sublimate her emotional and mercurial and artistically-high strung and sensitive nature in the pursuit of mundane business responsibility when her heart was always in show business. I saw her battle with catastrophic, crushing debt—I saw her hold her head up bravely and cheerfully in the face of illness and the myriad troubles which bedeviled a woman whose marriage has not fulfilled her initial expectations.

My father has been dead for nine years now, and to the end

my mother protected him and stood up for him. He was her man, right or wrong. For many years I found it difficult to forgive him for the hurt

and pain he brought us, for the poverty and insecurity he inflicted because of his irresponsibility. And yet now, remembering my father's kindness of heart and his sensitivity and tenderness in those periods when he was truly himself, and forgetful as much as anybody ever can be of the horror of his other side when "under the influence," I find that I can love him and forgive him—yes, in spite of everything, in spite of the terrible fact that he never gave me a shred of the guidance and concern that a male child is entitled to expect from his father, in spite of the sorrows and harassments and afflictions of spirit and emotions which he wished on my mother, who had to fulfill both parental roles and did it all the way—for, as I have already noted, Margaret Connery Quirk was William P. Connery's daughter.

RIGHT THING TO DO

There is a great book in my mother's life, and some day I may be able to summon the emotional composure and objectivity—and humility-of-approach—to write it. She was a heroic woman, who sacrificed dreams in order to keep her life clean and self-respecting, who stuck with a marriage which brought her cruel unhappiness and deprivation, because that was the right thing to do. Her goodness and moral stature gave at least one form of security to my own unhappy early life—and what was lacking she did her best to compensate for, certainly as well as any woman who has to be both father and mother can.

What little happiness and security I gave her in the latter years of her sad and suffering and deprived and frustrated existence, I gave, and I have no regrets and feel no guilt. From last May until her death on Jan. 12 she had been going downhill physically. She had fretted so when she feared that the playground named for her father was being taken away. She worried constantly because in the initial months—no guarantee was forthcoming that the new facility proposed would bear the Connery name.

This heartbreak and worry manifested itself in physical terms. The circulation in her legs failed, and she could hardly walk—and then not much. She never did want to move to New York with me,

preferring to stay in Lynn—the Lynn where she had been born in affluence and security at the dawn of this century, and where in later years she had known cruel poverty and deep hurts she had never deserved in a world which she had never made.

She was confined to her room for much of the time in those final months. On her last visit to New York she could not walk half a block. For months she was kept awake by the pain in her legs, where her circulation had failed, and would cry from the agony of it.

NEVER COMPLAINED

Moreover, a spreading cancer, which, as is well known, can be psychosomatically induced by psychological suffering, began to assert itself, and the full horror of that, thank God, she was mercifully spared when at 9:04 on the morning of Jan. 12 her weakened heart gave out and, as her doctor put it, she quietly went to sleep.

Never did she complain in a cold January of 1971; she went out of this world with a surface cheer and a jaunty ebullience which concealed so much inner heartbreak and hurt and disappointment—just as her inimitable laugh and bright smile concealed the black, undeserved sorrows of years like 1932 and 1937 and 1941 and 1944.

She never feared death. She told me two days before she died that God was merciful to us all, and that life was tougher than death, that she was ready to go home to her father, and that it would be the beautiful golden era of "Connery's Corner" all over again.

Now she lies next to the parents she loved so much—near gentle, sensitive Aunt May, who was always her loving, protective, and above all, loyal sister; near wonderful Uncle Billy Connery, who was she often said the best friend she ever had after her father and Aunt May—and she's safe and snug and at peace, home with her loved ones at last. I shall not have to worry about her any more or share, except in agonized memory, her sorrows and hurts as I did for all the years of my youth.

But, as the poetess Elizabeth

Barette growing asked:
"Sonnets from the Poetess"
"guess" there is a black
grievous "wonder" implying
the loss of one so loved, so
timid a part of my 47 years
from the beginning.

And now, alone in the world
without brother or sister
wife or child, I, her grief-
stricken son, can only say with M.
Browning:

"Wonderful never to
thee thrill the day or night.
With personal act or speech
—nor ever call.

Some prescience of it
with the blossoms white,
Thou sawest growing."

Marge: Please pray for
the repose of my
mother's and Aunt
May's souls this
Xmas.

Larry

No More Miamis!

\$65

Gay Liberation TODAY

An Exchange of Views

Cheryl Adams

Ann Foreman

Joe Kear

Michael Maggi

Leonard Matlovich

Mary Jo Risher

David Thorstad

Diane Wang

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Introduction

"Anita Bryant move out of the way/Gay rights are here to stay!" "No more Miamis!" These were two of the chants roared by the crowd of over fifty thousand at the New York City Christopher Street Day demonstration June 26, 1977. It is estimated that a quarter of a million people took to the streets around the country that day to proclaim their support for homosexual rights. The San Francisco march numbered between one hundred thousand and two hundred thousand.

In Barcelona, Spain, on the heels of the first elections there in forty years, ten thousand gays and their supporters demonstrated, calling their action part of a "World Day of Gay Pride."

These actions were marked by a sense of urgency and a new mood of militancy. They came in the wake of the most serious attack on gay rights in recent times—the June 7 repeal of an ordinance which protected homosexuals from discrimination in jobs, housing, and public accommodations in Dade County, Florida.

Anita Bryant, a singer who appears in TV ads for the Florida citrus industry, led the charge. She and her organization—cynically named "Save Our Children"—whipped up a frenzied, slander-ridden campaign against gays which succeeded in placing a referendum against the gay rights law on the June 7 ballot. The referendum passed, repealing the civil rights ordinance.

The "Save Our Children" "crusade," as Bryant called it, was a scare campaign based on the slander that gays are "child molesters." Liberally mixed with such reactionary lies were ludicrous statements like Bryant's "revelation" that the 1977 California drought was God's punishment for repeal of the state's antisodomy law.

After the vote, Bryant called the referendum results a "victory for God and decency in America." Pledging to continue her campaign, she said, "If God says go, I will go to another part of the country."

Green light or no, Bryant has proceeded to spread her poison nationwide, making it clear that the attacks on gay rights will not stop in Florida.

The referendum defeat has put wind in the sails of the "Save Our Children" crusade and other right-wing forces. Their drive jeopardizes the rights not only of gays, but of women, labor, Blacks and other minorities. Most of these antigay bigots would just as soon carry signs against the Equal Rights Amendment and abortion, against busing to achieve equal education for Blacks, and for reactionary union-busting laws.

Such right-wing activity is not taking place in a vacuum. It is being spurred on by a general offensive of the ruling rich against the living standards and democratic rights of all working people. Through the institutions the corporate heads and finance capitalists control—Congress, the Supreme Court, the Democratic and Republican parties—decisions are being made, one after the other, dissolving hard-won gains of Blacks, women, Chicanos, Puerto Ricans, and labor, as well as gays.

In May of this year, the U.S. Supreme Court upheld seniority systems which discriminate against minorities and women, opening the door for the destruction of affirmative-action plans everywhere. A month later, the high court upheld state laws which outlaw publicly funded abortions. The U.S. Senate quickly followed with passage of a version of the Hyde Amendment (already approved by the House) banning Medicaid funds for abortions.

These actions will drive an estimated 300,000 poor women who depend on government funds for abortions to accept unwanted pregnancies or face the dangers of self-induced or back-alley abortions.

Similar setbacks have occurred in other arenas. In state after state, Democratic and Republican legislatures have voted against ratification of the Equal Rights Amendment for women. The rights of Black, Chicano, and Puerto Rican children to an equal education have come under increasing attack as court-ordered busing plans and bilingual education programs have been whittled away.

The repeal of the gay rights law in Florida has not been the only recent loss for gays. On March 29, 1976, the U.S. Supreme Court upheld as constitutional a Virginia law that banned homosexual acts between consenting adults. Without even hearing oral argument on the issue, the court let stand a Bible-thumping lower court decision that branded homosexual conduct "a contribution to moral delinquency." It brushed aside arguments, endorsed by the American Civil Liberties Union, that

antigay laws violate the constitutional rights to privacy, freedom of expression, and due process.

The right of lesbian mothers to retain custody of their children emerged as a central issue for the gay liberation movement with the case of Mary Jo Risher. A Dallas, Texas, jury refused Risher custody of her nine-year-old adopted son in December 1975. She has appealed the decision and written a book describing her ordeal called *By Her Own Admission* (Dutton, New York, 1977).

In March 1975, former Sgt. Leonard Matlovich was discharged from the air force after he informed his superior officer that he was gay. Others who have challenged the military's ban on gays have met with similar treatment. Two WACs, Pfc. Barbara Randolph and Pvt. Deborah Watson, upon refusing to cover up their sexual preference, were given general discharges from the army in July 1975.

Since 1970, the gay movement in New York City has pressed for passage of a gay civil rights law similar to the one knocked down in Dade County. Year after year, it has failed to pass.

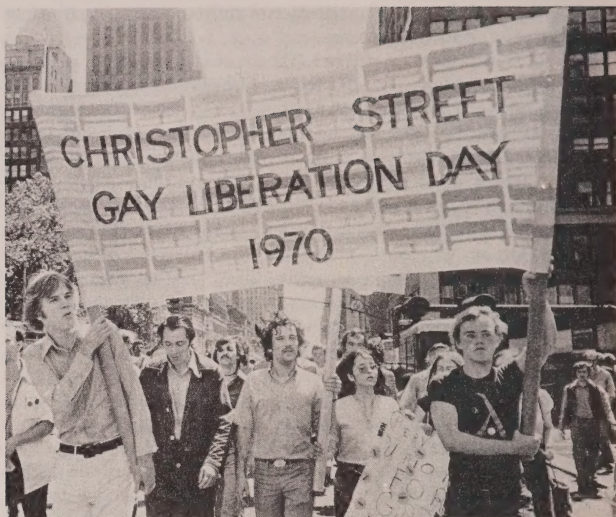
However, under the impact of the gay liberation movement and the movements for social change which emerged in the 1960s, sweeping changes have taken place in public attitudes toward homosexual rights. An opinion poll taken by the *New York Daily News* after the Supreme Court's ruling outlawing homosexual acts found that 58 percent disagreed with the court's decision while only 18 percent supported it. The same poll found that 63 percent felt that "homosexuals should be accepted in society and treated the same as everyone else."

One important sign of these changing attitudes has been the variety of organizations and institutions which have taken stands in support of gay rights. The American Federation of Teachers (AFT) and the National Education Association (NEA) have done so on a national level.

In 1973, the American Psychiatric Association voted to moderate its longstanding view that homosexuality constituted a psychiatric disorder. This was an important symbolic victory for the gay rights movement. In 1975 the Federal Civil Service Commission reversed an earlier ruling that branded gays unfit for public service.

Eighteen states have repealed sodomy laws, including California, which abolished a 103-year-old statute that punished homosexual behavior with up to life imprisonment and even castration in some cases.

These gains have been won as a result of the determined efforts of a new generation of homosexuals. Inspired by the demands for justice of the civil rights and women's movements



Liberation News Service

The first Christopher Street Gay Liberation Demonstration, June 28, 1970, in New York City.

and by the youth radicalization and the worldwide anti-Vietnam War movement of the 1960s and early 1970s, gays, too, began to rise up to demand their rights and proclaim their dignity.

For centuries, homosexuals have been forced to live in shame and fear, hiding their sexuality. From the all-pervasive “queer” jokes to exclusion from employment and housing, gays have faced a range of discrimination and ridicule which has kept millions of lives stifled and anguished.

The first Christopher Street Liberation Day demonstration in New York City on June 28, 1970, challenged the written and unwritten laws that keep gays down. The march marked the first anniversary of the “Stonewall Riot”—the night when a spontaneous mass demonstration occurred in response to a routine police raid on a Greenwich Village gay bar. Such open demonstrations of gays were previously unheard of.

No longer. Today the movement for gay rights is of national significance. The recent upsurge in gay rights activity, which includes some of the largest demonstrations seen in this country in recent years, serves as an inspiration and powerful example to all those fighting for social justice and human rights.

Winning gay rights depends on the continued building of such actions—actions which can inspire and mobilize ever increasing numbers to stand up and fight. That is the kind of power it will take to force the government to pass and enforce gay rights legislation. Rather than making quiet, behind-the-scenes, back-room deals with Democratic or Republican party politicians, the lesson we can learn from all movements for social change in this country is that we must depend on our own numbers and the support we win from our allies in the fight for our rights.

In the wake of the referendum defeat in Dade County, the gay movement is discussing what to do next. This pamphlet is a contribution to that discussion.

Diane Wang's article from the June 24, 1977, issue of the *Militant*, a socialist newsweekly, analyzes the vote on the referendum and proposes a strategy aimed at winning allies in the fight for gay rights.

Included also are excerpts from speeches by Miami activist Joe Kear and New York activists David Thorstad and Cheryl Adams delivered at a July 1, 1977, Militant Forum in New York. The forum was entitled "How to Fight for Gay Rights—An Exchange of Views."

Prominent gay rights advocate Leonard Matlovich responds to the Dade County defeat in an interview with Ike Nahem which has been reprinted from the *Militant*.

Mary Jo Risher and Ann Foreman describe their struggle to regain custody of Risher's nine-year-old son, Richard, in an interview with *Militant* reporter Diane Wang. Custody was denied Risher by a Dallas jury in 1975 on the grounds that she is a lesbian.

The stakes in the battle for gay rights are high. Our movement has given tens of thousands of homosexuals the courage and self-confidence to live more open lives, and *to stand up and fight* for their human rights.

We must counter the Anita Bryants who aim to shove us back into the closets and lock the doors, by building a massive movement for gay rights that cannot be ignored. Our struggle can expose our enemies for what they are: opponents of all movements for social justice and democratic rights. It can set an example for all victims of racist, sexist, and anti-working class attacks.

Michael Maggi



Human rights molester Anita Bryant.

No More Miamis! Winning Allies for Gay Rights

by Diane Wang

"All America and all the world will hear what the people have said, and with God's continued help we will prevail. . . ."

It was the night of June 7. Anita Bryant was claiming victory for her "Save Our Children" coalition. This reactionary crusade had succeeded in repealing a Miami law that outlawed discrimination against gay people in jobs, housing, and public accommodations.

But at the same time, in San Francisco and New York, thousands of human rights supporters poured into streets to answer her. "No more Miamis! Gay rights now!"

The Miami referendum and gays' refusal to accept defeat without a fight have dramatically projected the question of gay rights into the national political spotlight. The experience of the Miami referendum and the national gay rights campaign it has sparked is significant—and not just for gay men and lesbians.

The right-wing drive against the Miami antidiscrimination law emerged as part of a broader assault on all human rights. The targets are Blacks and other minorities, women, undocumented workers—all those who suffer discrimination.

These attacks occur in the context of a general offensive against the rights and living standards of all working people waged by this country's ruling rich, their government, and their two political parties. It is this offensive that creates a favorable climate for reactionary efforts such as Anita Bryant's crusade.

The real stakes in the clash over gay rights were explained by Arlie Scott, national vice-president of the National Organization for Women, at a recent NOW meeting:

"In attacking gay people and lesbians in Dade County they are attacking a very vulnerable section of society," Scott explained. "They attack them first, get them first. . . . It's not very far from that to attacking abortion. . . . These are the same people who are against busing, the same people against affirmative action."

To fight the attack on gay rights and to defend ourselves from this general assault, we need to analyze the Miami experience.

One dismal fact stands out from the Miami vote tally: voter turnout was as high as 80 percent in "Save Our Children" strongholds. It was low in most places where support for gay rights was expected.

Miami's "Little Havana," where tens of thousands of counter-revolutionary Cuban exiles live, had a high voter turnout, and 86 percent voted against gay rights.

In contrast, the Black community gave more support to the antidiscrimination law than many other precincts, with almost half of the voters backing gay rights. But barely 10 percent voted in the Black districts.

Gay Rights Support Unmobilized

The support for gay rights that did exist was not mobilized to save the antidiscrimination law.

In fact, leaders of the Dade County Coalition for Human Rights deliberately put the brakes on attempts to organize a mass-action campaign which could have posed the issues clearly and mobilized supporters of the gay rights ordinance.

They discouraged leafleting until the last weekend before the vote. They even canceled a public rally initially scheduled for May 28.

Instead, the coalition hired several Democratic Party "pros." And these engineers of defeat told gay men and lesbians to leave the work to them.

The politicians did put on a lavish effort. The Dade County Coalition for Human Rights raised \$350,000—about twice what "Save Our Children" raised. It hit Miami with an expensive media blitz designed by professionals. There were news conferences by celebrities.

But human rights cannot be "sold" in an ad campaign like toothpaste.

There were no massive actions to give *all* supporters of human rights the chance to publicly answer the slanders against gay men and lesbians.

We needed more than ads and a few leaders answering the bigots. We needed to show the massive support that exists in Dade County for human rights. We needed actions that could publicly demonstrate our power in numbers. We needed an education campaign focusing on the real issue of human rights.

But the official leaders of the gay movement in Miami looked to Democratic Party politicians and their methods. Because of their

support to capitalist politicians they were hostile to any attempts to mobilize supporters of gay rights in action independent of the Democratic Party.

Bryant wasn't hampered by any such problems. The ultraright waged a powerful and visible offensive. "Save Our Children" campaigners were on street corners and at shopping centers everywhere. While a fund-raising event for gay rights drew 700 people (those who could pay five dollars), Bryant mobilized 10,000 at the Miami convention center.

With that kind of aggressive backing, the right-wing coalition called the shots in the debate. They twisted the issue from gay rights to whether students were going to be "molested" in the classroom by gay teachers. The issue was not human rights, Bryant claimed, but "human rot." "It's Satan on the move." "There is no 'human right' to corrupt our children."

Without a strong, visible, massive movement defending gay rights, the bigots got bolder, and those who could have been won to support human rights were intimidated or confused. Some who could have been won to support the ordinance were persuaded that the antidiscrimination law was unnecessary.

This is similar to what happened to state Equal Rights Amendments in New York and New Jersey in 1975, when referenda were on the ballots. Polls had shown that the overwhelming majority supported the ERA.

But the right wing mobilized and dominated the debate, convincing many people that the real issue was unisex bathrooms and military conscription of women.

Women's rights supporters failed to counter the right wing by organizing a powerful response. As a result, the state ERA bills lost in the referenda.

Reaching Out to Allies

Gay rights defenders did little to effectively appeal to their potential allies. Bryant openly sided with the most reactionary, anti-Black, antiwoman, and antilabor forces.

The Imperial Wizard of the Ku Klux Klan labeled homosexuality part of the "vast conspiracy" of communism. Gay rights defenders should have made every effort to mobilize Black support against this common enemy.

The week before the referendum, several Black leaders did issue an appeal on behalf of the antidiscrimination law at a news conference. Gay rights defenders should have used that appeal to organize massive leafleting, speaking engagements, and soap-boxing in the Black community.

Bryant joined forces with Phyllis Schlafly against the ERA and with Robert Brake, a notorious anti-abortion bigot in Florida.

Gloria Steinem and NOW vice-president Arlie Scott went to Miami. This was a positive step. But again, much more than news conferences and benefits was needed to organize all women's rights activists in defense of gay rights.

Albert Shanker, president of the American Federation of Teachers, sent a letter of support for the Miami ordinance on gay rights. But teacher unionists were not organized to campaign for the referendum.

The local AFL-CIO took no position. A local leader of the American Federation of State, County and Municipal Employees claimed the union had not been called upon to take a stand.

Gay rights defenders should have made a powerful appeal to organized labor, saying, "Look, democratic rights—ours and yours—are at stake. These so-called Save Our Children forces are the same union-busting forces behind right-to-work laws and other reactionary stands."

And on Miami-area campuses students, who so many times have provided major forces for progressive causes, should have been enlisted in the defense of gay rights.

Democratic Party 'Friends'

These potential allies of the gay movement, however, were not brought into the struggle in a major way. Leaders of the National Gay Task Force and the Dade County Coalition for Human Rights were willing to subordinate defense of the antidiscrimination law to the tactic of relying on their "friends" in the Democratic Party.

But what did gay rights supporters get in return?

The Dade County Democratic Party finally gave its verbal support to the antidiscrimination law only one week before the vote. It did nothing to mobilize support for gay rights.

Meanwhile, Florida's Democratic Governor Reubin Askew sided with Bryant and the Bible-thumping bigots.

And Democratic President Carter—for all his smiling platitudes about human rights in other countries—refused to speak on the human rights issue so urgently raised in Miami.

National Gay Task Force leaders point to their meeting at the White House last March as evidence of Carter's concern for gay rights. But that so-called concern does not translate into support when the chips are down.

Asked at a news conference last week whether he thought homosexuals should be allowed to teach school, Carter answered,

"This is a subject I don't particularly want to involve myself in. I've got enough problems without taking on another."

Gays have enough problems, too, without betrayal by "friends" like Carter.

There is more support for gay rights than ever before in this country. And more support can be won. The June 25-26 actions around the country dramatize that fact.

We need a united campaign to educate the public, to expand and rally support for human rights.

We must continue organizing this kind of visible, massive movement so we can fight to ensure there will be "No more Miamis!"

How to Fight for Gay Rights —An Exchange of Views—

The presentations below are based on excerpts from speeches delivered by three leaders of the gay liberation movement at a Militant Forum in New York City on July 1, 1977. The panel included Joe Kear, Cheryl Adams, and David Thorstad. Joe Kear is a Miami activist who worked with the Dade County Coalition for Human Rights. His talk represents the views of the Socialist Workers Party. Cheryl Adams is the coordinator of the National Organization for Women (NOW)'s Lesbian Rights Committee and its Legislative Committee in New York City. She is also NOW's representative to the New York Women's Lobby and is a member of the Lesbian Feminist Liberation Legislative Committee. David Thorstad is a leader of the Coalition for Lesbian and Gay Rights in New York. He is the former president of the Gay Activists Alliance and co-author with John Lauritsen of The Early Homosexual Rights Movement: 1864-1935.

Adams and Thorstad presented their views as individuals.

Excerpts from the question-and-answer period follow the presentations of the three speakers.

Joe Kear

She says she'd rather see her children dead than gay. Her pastor says he'd first see his church school in flames before hiring a gay teacher. Her organization claims that gay men, if given civil rights, will rape children.

This not-so-famous entertainer, a bit more famous orange juice pitchwoman, and now America's *most* famous antigay bigot has become a standard-bearer for the right wing.

Anita Bryant's "Save Our Children" crusade aims to deny us our rights. It is a vicious movement built on lies. Like the lie that gays are violent. Like the lie that being gay is a fate worse than death. These lies have had their effect:

Robert Hillsboro is dead. He was beaten and stabbed on June 23, 1977, in San Francisco, by four young bigots, who, according to eyewitness reports, shouted "Faggot, faggot," and "This one's for Anita." If that isn't sufficient to point the finger of blame at this newly organized movement of hatred and prejudice, consider this.

Our first Gay Pride Day Celebration in Miami last Sunday was scheduled to conclude with a street dance. But another event was added to the schedule. When John Ward left the dance to wait for a cab on Main Highway, within yards of the dance site, he noticed three men in a red station wagon staring at him. The car drew closer, and a man in the back seat pulled out a rifle and shot John in the chest. Here's a picture of John in the hospital at a news conference after the attack. He reported that his left lung had collapsed. He called for a full-scale investigation by the police. The Dade County Coalition for Human Rights has put up a reward of \$5,000 for information leading to the arrest of the thugs who attacked him.

These are not the first incidents of violence inspired by the hate campaign of "Save Our Children." Such attacks have been occurring in Miami since "Save Our Children" began organizing in January.

Ovidio Ramos, the chairperson of the Latin Committee of the Dade County Coalition for Human Rights, committed suicide last March. This happened, no doubt, as a result of the extreme hostility toward gay rights among the large right wing of the Cuban community in Miami. His successor as chairperson was Manuel Gómez. Gómez's car was firebombed. The same thing happened to the car belonging to one of the leaders of the coalition. He resigned from the coalition as a result.

I had the experience of having my car window shot out while the car was parked outside a meeting of the Dade County Coalition for Human Rights.

So you can see that Anita Bryant's movement has produced an atmosphere of hysteria which has encouraged violent acts against the gay community.

These hypocrites are not interested in saving children. They're not interested in opposing violence. Have you heard Bryant and the "Save Our Children" gang speak out against child abuse? Statistics show that it is widespread. Those are *heterosexuals* who beat, maim, and at times kill their offspring.

Have you heard these hypocrites speak out on the problem of battered wives? Last Monday the press reported a new composite survey based on six sociological studies showing that the *majority* of married women in the United States suffer physical

abuse of one kind or another from their husbands. And who is responsible? Isn't it male heterosexuals?

What of the problem of fathers sexually assaulting their daughters? The frequency of these incidents is just now being reported.

What about rape? Women live in fear of rape based on the



Howard Petrick

Demonstrator at San Francisco June 26, 1977, march protests murder of Robert Hillsboro.

reality of growing incidents of sexual assault. By whom? Straight males.

And Anita Bryant isn't concerned about saving children, either. What about the children of lesbian mothers, who are being forcibly removed from their homes by homophobic courts. Mary Jo Risher and her son don't want to be separated. Where is Anita Bryant's concern?

Where is her concern for Mrs. Ward's son John, and Mrs. Hillsboro's son Robert?

Bryant peddled the slander that gays are child molesters and shouldn't be allowed to teach or be anywhere near children. What an outrage! The truth is that the gay movement is *against* the abuse of children whether sexual or of any other sort. Any decent person would be. The exploitation of children through such things as "kiddie porn" is an abomination. We must answer Bryant in the strongest possible way on this question.

This right-wing antigay movement and the violence which has accompanied it must be taken on and opposed by all supporters of human rights. We must keep in mind, though, that the most serious attacks on our rights and the rights of others are being carried out by the *government*. It is the government which does the beckoning of the capitalist class in our society today, and this minority class is bound and determined to rob all segments of the working population of our democratic rights and to drive down our standards of living.

Through the legislative and judicial bodies they control, the ruling class has the *power* to take away our rights. That power is the source of the string of reactionary laws and decisions which have come out of legislative bodies and the courts in the past few years.

Right-wing groups like "Save Our Children" and "Restore Our Alienated Rights" (the antibusing group based in Boston), are given encouragement by these governmental actions. The government, in turn, winks an "institutional eye" at them—at any legal infractions or violent activities they engage in. Compare that attitude with the outright offensive the government launched against the Black civil rights movement or the anti-Vietnam War movement.

In order to continue its drive against our rights, the government needs a conducive political climate. One which will approve or, at least, not oppose its attacks. Neither the right wing nor the government has been successful in creating such a climate. The American people want *more*, not fewer human rights. They want *better*, not worse standards of living.

Our job is to mobilize that sentiment in *action*—action which

will be powerful and massive enough not only to defend the rights under attack but to win still more. That is the context around which we should develop a strategy for the gay rights movement.

I would like, now, to give you a firsthand report on the Miami situation to date.

The struggle of gay people for civil rights received a terrible blow at the polls on June 7, in the special election in Dade County, Florida. By a two-to-one margin, ignorance, fear, and bigotry prevailed over human rights. The wide margin came as a surprise to the gay movement nationally, and was a shock to the many active supporters of the campaign in Miami. What happened?

Activists in the campaign, many from around the country, held an informal discussion to attempt to answer this question at the headquarters of the Dade County Coalition for Human Rights the day after the election. Most people felt that the media campaign organized by the Dade County Coalition had been excellent. Full-page ads for the coalition appeared daily in the major newspapers, and the television ads were so numerous that every viewer was expected to have seen several.

But buying media time and newspaper space obviously wasn't enough to get the message across.

Polls prior to the election had shown that people who favored the ordinance giving gay people equal rights to jobs, housing, and public accommodations outnumbered those who opposed it.

But the opposition was a determined opposition, a mobilized one. Many of those who favor human rights for gays weren't yet convinced that an ordinance was necessary to protect those rights. At least, they weren't convinced enough to vote.

Both major newspapers, the *Miami News* and the *Miami Herald*, editorialized that the ordinance was unnecessary. The *Miami Herald's* editorial was a reversal of an earlier position supporting the ordinance. In the meantime, "Save Our Children" had illegally, under nonprofit religious status, sent a mailing to every Dade County voter. "Save Our Children" canvassed shopping centers and street corners. It organized several rallies, including one which drew 10,000 people on May 29 at the Miami Convention Center.

Every Catholic churchgoer heard instructions on Sunday, June 5, to vote against gay rights. Many other churches and temples offered the same appeal that weekend.

An antigay movement had been organized to get out the vote.

THERE IS NO 'HUMAN RIGHT' TO CORRUPT OUR CHILDREN

Governor Reubin Askew has joined the tens of thousands of parents who are FOR the repeal of Metro's dangerous homosexual ordinance.

"I do not want a known homosexual teaching my child," Governor Askew said recently, adding, "I've never viewed the homosexual lifestyle as something that approached a constitutional right. So, if I were in Miami [or Dade County], I would find no difficulty in voting to repeal the ordinance."

Nevertheless, many parents are confused, and don't know the real dangers that are posed by many homosexuals—and perceive them as all being gentle, non-aggressive types. THE OTHER SIDE OF THE HOMOSEXUAL COIN IS A HAIR-RAISING PATTERN OF RECRUITMENT AND OUTRIGHT SEDUCTION AND MOLESTATION... A GROWING PATTERN THAT PREDICTABLY WILL INTENSIFY IF SOCIETY APPROVES LAWS GRANTING LEGITIMACY TO THE SEXUALLY PERVERTED.

The stories above, gathered from the nation's press, speak for themselves...

What the homosexuals want:

The following demands are from the February 1972 convention platform of A National Coalition of Gay Organizations, in Chicago:

- Repeal of all laws governing the age of sexual consent.
- Federal support for sex education courses prepared and taught by gay women and men.

presenting homosexuality as a valid, healthy preference and lifestyle as a viable alternative to heterosexuality.

- Enactment of legislation so that child custody, adoption, visitation rights, foster parenting, and the like shall not be denied because of sexual orientation...

Reprinted from the *South Florida Free Press*, dated Feb. 10 by Dave O'Brien, Inc., South Beach, Florida

**Vote FOR repeal
of Metro's dangerous
homosexual ordinance June 7!**

LOVE FOR EYES, EYES FOR LOVE. IN MAY, WE'LL BE VOTING TO REPEAL IT. MIAMI BEACH, FLA.

Part of a slander-filled "Save Our Children" ad, which appeared in the *Miami Herald*, urging repeal of Dade County's gay rights ordinance.

Yet the gay movement in Dade County and its supporters had only just begun to organize.

It is helpful to view the June 7 election in the context of the history of the gay movement and the course of the pro-ordinance campaign prior to the vote.

Since the Christopher Street Rebellion in New York in 1969, the gay liberation movement has burst forth and grown. Because lesbians and gay men have dared to be visible and assertive of their rights—organizing rallies and other public events—a new awareness about gays has developed. People now know that gays exist in large numbers in our society, and many believe we deserve legal rights.

The gay liberation movement created the climate which made it possible for gay rights ordinances to be passed in thirty-five cities and two counties to date. It is that climate which allowed for the passage on January 18, 1977, of Dade County's short-lived ordinance.

But the gay movement had not yet been organized in a visible way in Miami. Miami had never seen a gay pride march, or gay rights meetings that were publicized widely. Passage of a gay rights ordinance was bound to produce a backlash, but unfortunately, there was no viable gay liberation movement mobilized to counter it.

The activity of the Dade County Coalition for Human Rights was focused almost solely on an extensive media campaign. What was lacking in the campaign was the mobilization of large numbers of gay people and their supporters in visible activity defending the ordinance. Gay people passing out literature on street corners, holding meetings on the campuses, and organizing public rallies would have convinced thousands of people that we

deserve legal protection against discrimination. It would have helped to counter the myth of the homosexual lurking in dark places, waiting to recruit children.

Speakers at publicly advertised rallies could have taken up the "Save Our Children" lies and exposed them for what they are.

Support in the Black community would have been more apparent if gay people had been seen in visible activities in their own behalf. And it would have been harder for Democratic and Republican party politicians to skirt the issue of gay rights or oppose it.

As it was, the Democratic Party in Dade County didn't take a stand in favor of the ordinance until the week of the election, in a move timed to be only a paper endorsement. The Republican Party was able to oppose the ordinance without fear of repercussions.

The membership of the Dade County Coalition had at one point decided to hold a public rally in May. In fact, invitations to speakers had gone out around the country. But the leadership of the coalition squelched the rally plans, taking the position that rallies and any other visible activities, including leafleting, would damage the campaign. The coalition leadership supported the tactic of relying only on a "controlled message," that is, on buying media time and newspaper ads.

It wasn't until the last week of the campaign that volunteers were finally encouraged to go leafleting at apartment houses and street corners.

The American Civil Liberties Union and the National Organization for Women held sizable public meetings, but the organized gay movement abstained from such activity.

The media-oriented campaign left out canvassing of the Black community and seriously appealing to this potential ally. As it turned out, the vote tallies from the Black areas of Miami showed that although the voter turnout was small, nearly half of those who voted supported the ordinance. The National Association for the Advancement of Colored People (NAACP) released a statement supporting the ordinance. This statement should have been distributed door-to-door and on street corners in the Black community. The coalition should have publicized the fact that the Imperial Wizard of the Ku Klux Klan endorsed "Save Our Children." This kind of campaign would have graphically demonstrated the connection between the fight for Black rights and gay rights.

The one community which *was* approached seriously, with consistent phone calling and door-to-door canvassing was the Jewish community. This resulted in a favorable turnout and a

large margin against repeal. The Jewish community was one of the only communities to vote in favor of gay rights.

Things would be different in Miami if an attempt had been made to involve large numbers of gay rights supporters in an action campaign. If we had publicly demonstrated our power in numbers, if we'd had large and well-advertised meetings. I don't think we can say that we surely would have won the election. That's only a possibility. But we definitely would have been much further along in building a movement to secure our rights. We would have had a much larger number of people willing to continue our campaign beyond the election.

Despite the narrow perspectives of the pro-ordinance leadership in Dade County, the beginnings of that movement are there. For the first time, Miami had a Christopher Street Day march and rally on June 26. Two hundred and fifty people took part. It was sponsored by the Dade County Coalition for Human Rights. The Miami Victory Campaign, which is a smaller organization, sponsored a street dance later that day which drew another three hundred. I think these activities were an impressive show of our determination to continue the struggle.

Now is not the time to run for cover. Now is not the time to wait on Democratic and Republican party politicians to speak out in our behalf.

Now is the time for a visible answer to the violence and the lies of the antigay bigots.

Two hundred and fifty thousand people demonstrating in the streets last weekend was a powerful statement that gay men and women *will* fight for our rights. And with the examples of the Black civil rights movement, the movement against the Vietnam War, and the women's liberation movement in mind, we know we, too, can win demands by organizing an ever-growing and visible movement. We will get our message across! No more Miamis!

Cheryl Adams

It's interesting that of the five major issue areas of the National Organization for Women, all five are under attack. The main issue areas of the organization are: ratification of the Equal Rights Amendment; defending every woman's right to choose a safe, legal abortion; child care; full employment; and gay rights. We need three more states to ratify the ERA if it is to become an amendment to the federal Constitution. This year, only one

state—Indiana—ratified. In every other state where the ERA came up, it was either killed in committee or voted down. The ERA is in trouble.

On the abortion issue—nine states have passed resolutions calling on Congress to convene a constitutional convention. The purpose of this convention would be to rewrite the federal Constitution to extend its coverage to fetuses. In other words, to rewrite the Constitution in so-called right-to-lifers' terms. The New York State Senate has passed such a resolution, and it's now in the State Assembly.

And of course, we all know about the recent Supreme Court decision upholding state laws which ban public funds for abortions unless the woman's life is in danger. In other words, you have to be on your deathbed to get an abortion under Medicaid. And two days ago, on June 29, a version of the Hyde Amendment was passed in the U.S. Senate. The Hyde Amendment has already been approved in the House. When it becomes law it will ban Medicaid abortions for women and will drive women who would use Medicaid funds, i.e., poor and minority women, to the back-alley butcher shops for their abortions.

Another of the issues that NOW deals with is child care. In New York City, Governor Carey has threatened to close down over one hundred day-care centers, and there are already cutbacks all the time, right and left.

We all know the situation on employment. Matter of fact, this is my first day unemployed. I'm an unemployed biologist, if any of you want a biologist. So, the issue of unemployment strikes very close to home for me.



Susan Ellis

Lesbian contingent at the New York Christopher Street demonstration on June 26, 1977. One-third of the marchers at the demonstration were women.

Another thing that strikes even closer is gay rights. The defeat of the Dade County referendum doesn't just take civil rights away from the gay people in Dade County when they thought they had their civil rights in the areas of employment, housing, public accommodations, and so on. It threatens the passage of gay rights legislation everywhere else for the future—at all levels: local, state, and federal.

People like Anita Bryant, even if they speak half-truths, instead of outright lies (and she speaks outright lies)—if they speak half-truths, they reinforce the homophobic fears that we grow up with.

I remember as a kid in grade school, other kids pointing people out and sneering “homo,” “faggot,” “homo.” This has a tremendous effect on you as you grow up. And if you think that you might be one, you become very defensive, and very closeted about it. This can warp your whole personality.

On legislation—*We need gay rights legislation*. So what do we do to get this legislation? I believe that using only one strategy won't result in victory. The answer of what we should do to defend gay rights is *everything* in capital letters and underlined. Everything we can do.

We've had reports from the members of NOW's national board, who travel all over the country speaking in defense of human rights, that they see the same individuals, well-funded and well-organized, from one end of the country to the other, opposing the ERA, opposing abortion rights, and now opposing gay rights. So we have to realize that the opponents of gay rights are the same people—in some cases literally the same individuals—who oppose the rights of many groups of people who are oppressed in society. (We're referring to it now in NOW as “the new right.”)

We as gay people must form coalitions with these women's rights groups—NOW, as well as others. We have to realize that the opponents of gay rights are also against other minorities in this country like Blacks and Chicanos. So we have to form strong coalitions with these groups to fight our common oppression. I think we can win our rights by using both educational and legislative methods. We must have educational activities to present the necessary facts to dispel the lies by people like Anita Bryant.

We must stage marches and rallies, not only to publicize our issues, but also to back up our lobbying efforts by showing the strength we have, both in our numbers and in the breadth of our support.

It's estimated that there are 20 million gay people in this coun-

try—one tenth of the population. That's a Kinsey estimate. Relatively speaking, that's not a very large bloc. But if you add the *supporters* of gay rights—of human rights—to that, we could be a tremendous political force. Political both in the sense of traditional lobbying as well as street actions—demonstrations.

I am a lobbyist, and as a lobbyist I can tell you that it's much easier to convince a legislator to support an issue if thousands of people are in the streets *screaming* about that issue. If a legislator gets up in the morning and looks at his newspaper, or her newspaper in the case of nine women who are in the New York legislature, and sees that there were 100,000, or however many thousands of people demonstrating in support of that issue, I believe they're going to think twice or three times before they vote against it.

David Thorstad

Throughout history, homosexuals have been used as scapegoats for the ills of society—ills which homosexuals have not been responsible for. This is what is happening in the United States today.

American society and the American economy are in a state of seemingly permanent decay, creating all kinds of social problems. The response of many people who are ignorant victims of this situation is: "Blame it on the gays!" If Jenny and Johnny are not learning how to read in school—blame it on the gays. If children are departing earlier than usual from the sexual restrictions imposed upon them by their parents—blame it on the gays. If traditional and outmoded moral values are crumbling (thanks to the women's and gay liberation movements)—blame it on the gays. If women are demanding freedom from slavery, and control of their own bodies—blame it on the lesbians.

Anita Bryant even goes so far off the deep end as to blame this year's California drought on male homosexuals. According to her pathological explanation, God sent the drought to punish San Francisco for allowing so many "sperm eaters" in its midst.

This time, however, gay men and lesbians have no intention of allowing ourselves to be used again as scapegoats for the evils of the white, male, capitalist, heterosexist dictatorship. We have other plans.

The present situation provides fertile ground for fascist movements, of which we see the embryo in the anithomosexual campaign launched by Anita Bryant. She and her right-wing backers are not merely confused and misguided—though they



Fred Murphy

The New York City Christopher Street demonstration of June 26, 1977, stretched twenty-seven blocks down Fifth Avenue. It was the largest gay rights march ever in that city.

certainly are that. Their aim is to crush any indication of discontent on the part of the oppressed with their oppression. Their movement is anti-women's liberation, anti-Black, anti-Puerto Rican, antilabor, antisocialist, anti-children's rights, antifreedom. They are consciously seeking to whip up a backlash against homosexuality because homosexuals are the only ones in society that have been singled out with impunity in the past. But we are no longer the pariahs we once were. We no longer value Christian "virtues" like meekness and humility. The consciousness of millions of gays and our supporters has been deeply stirred by this campaign of hate and hysteria. We know that it is our very existence, not to mention our liberation, that is at stake—and we intend to fight back. The Gay Pride marches this year showed that very dramatically. If one message could be heard from the hundreds of thousands who marched last week, it was "Don't Tread on Us!"

In 1933-34, the Nazis first went after the homosexuals of

Germany and their organizations. In 1935, they strengthened their sodomy law to ban not only homosexual acts but homosexual kisses, homosexual embraces, and even homosexual fantasies. They exterminated our people, our movement, and, until recently, even our history. They developed and implemented a final solution to homosexuals first, and then extended it to Jews, communists, gypsies, and other "social undesirables." Millions of lesbians and gay men already see efforts to repeat this scenario in the United States. But we do not intend to allow ourselves to be led to the slaughter without first putting up a ferocious fight. And the rest of society—the straight segment of society—must be made to see the necessity of actively supporting us in this struggle. Our rallying cry must be that of the IWW [Industrial Workers of the World] and the early American labor movement: "An injury to one is an injury to all!"

For the past few weeks, the issue of lesbian and gay rights has become a key issue in national politics. For this we can give some credit to our enemies. But a lot of the credit goes to us. In response to Anita Bryant's hate campaign we have stood up in greater numbers than ever and said: "Enough!" It would be criminal for anyone who cares about human rights to remain aloof from this struggle.

We have focused our struggle on the demand for lesbian and gay rights *now*—not until some other group has fought its struggle, and not until after some phony election is staged, but now. In this struggle, we must also be prepared to defend against frame-ups and victimizations *all* the various aspects of our community—gay prisoners, gay teachers, lesbians, lesbian mothers, gay children and children's right to choose their sexuality freely, male homosexuals, Third World gays, pederasts, cross-dressers, and leather-drag. We cannot afford to tailor our struggle for survival to the ignorance and prejudice either of heterosexuals or of our own people. To all the lies about homosexuality spouted by Anita Bryant and her cohorts, we have a clear and simple answer: Gay Is Good!

In the face of these attacks on gay rights and homosexuality, the lesbian and gay male communities have responded with unity, anger, solidarity, confidence, and a new recognition of the need to organize a counteroffensive. Not only have we taken to the streets—and have we ever taken to the streets!—but we have rallied together to form larger and stronger fists with which to deal the enemy a body blow.

In a number of cities, coalitions have been formed to mount such a counteroffensive. In New York City, that group is the

Coalition for Lesbian and Gay Rights. This group was initiated by the Gay Activists Alliance, with the active help of Lesbian Feminist Liberation and the Church of the Beloved Disciple. In the two weeks since it was born, it has won the support of most gay and lesbian groups in the city, as well as some nongay groups, including many of you here. It has a promising future, and a difficult task: to mobilize the active support of all those committed to human rights for lesbians and gay men, and indeed for *all* people.

I'd also like to mention here a phone call I received two days ago. It was from a union called the National Association of Broadcast Employees and Technicians. This is a union I didn't know, and I didn't know anyone in it. But they are on strike against ABC and have been for seven weeks. They called because they wanted the Gay Activists Alliance to adopt a statement that the union could use in pressuring both the ABC network and the Florida Citrus Commission, which is one of the sponsors of advertising on ABC. So, the union automatically saw the connection between its strike and our struggle. And GAA did do that last night, and I would like to read to you, very briefly, our statement:

"The Gay Activists Alliance strongly supports the members of the NABET in their efforts to secure a union contract and maintain benefits they have fought many years to obtain. We urge you [that is, the chairman of the board of ABC] to make every effort to negotiate in good faith a settlement with the NABET. Our supporters are being asked not to purchase or seek the services of ABC sponsors, particularly the Florida Citrus Commission, both as a sign of solidarity with the members of NABET, and to demonstrate our outrage at the use of the antigay bigot Anita Bryant in commercials for Florida orange juice."

The union is going to be asked to support the coalition also, and I'm sure that at some time the coalition will also be able to make such a statement. We are hoping that this incident is an indication of the kinds of possibilities we have to really reach out into the community, into other segments of the community that we have not been reaching too well before, and to try to enlist their support in our struggle. I think it's a very encouraging sign.

Virtually the entire lesbian and gay movement in New York wants to see this coalition mount the kind of aggressive struggle that we need at this time. We are determined to let nothing and nobody distract us from these goals, which are: to defend lesbian and gay rights; to fight for passage of a New York City gay rights bill; and to build a mass movement and a lesbian and gay

community to fight for our liberation. Anyone who agrees with us and is willing to work to advance these goals is welcome to join us.

I want to say a few words, now, that may seem at first off the topic, but actually, I think you'll see that they're related. There's been a kind of love affair between certain segments of the gay movement and the Carter administration. It's pretty hard to deny it. Anybody who reads the gay press knows that it's pretty hard to find anything at all critical about the Carter administration. And yet the fact is that the Carter administration refuses to say anything positive about gay rights, let alone speak out against bigotry in Miami. This romance is lurching to an end, and I think it's high time it did.

An example of it is the demonstration that the Gay Activists Alliance organized at the Waldorf Astoria on June 23 when President Carter came to town to collect a lot of money from a lot of bigwigs at a fundraising dinner. GAA put out a call to the gay community to come to this demonstration and show our anger at the Carter administration for being hypocritical and playing games with our rights. The turnout was 300 people, which was very good for a first demonstration anywhere in the United States by gay people against this president. It was a very militant one, and it even forced Carter to talk about gay rights when he got inside, although he didn't say anything worth repeating, of course.

The Carter administration consists in large part of members of an outfit called the Trilateral Commission, a kind of think-tank of world capitalism centered in the United States, Europe, and Japan. The Trilateral Commission was created by David Rockefeller, president of the Chase Manhattan Bank. For the past few years before the elections, Rockefeller was grooming Carter to become president. Carter went to many sessions in New England to learn how to be president. It was Rockefeller who taught him.

Some important members of Carter's administration who are also members of the Trilateral are: Carter himself, his vice-president (this explains why he chose Fritz Mondale to run with him), his secretary of state, his secretary of defense, and his national security adviser, Brzezinski, who also served as the head of the Trilateral Commission from its founding until last summer.

One of the main concerns of the Carter presidency is to reconcile the American people to an end of economic growth. (This is where all the ongoing cutbacks in social services fit in.) Needless to say, such a prognosis also has very dangerous



Howard Petrick



Howard Petrick

San Francisco: Women's contingent (top) and Latino contingent (bottom) at Gay Freedom Day march on June 26, 1977. Estimates of the size of the demonstration were as high as two hundred thousand.

implications in the political sphere. The Trilateral's 1975 report on the governability of democracies (entitled *Crisis of Democracy*) written by Professor Samuel Huntington of Harvard states: "We have to recognize that there are potentially desirable limits to economic growth. There are also potentially desirable limits to the indefinite extension of political democracy." So where to gays come in? Well, one of the things we are demanding is an *extension* of democratic rights, certainly not their curtailment. And the game plan of the Carter administration makes no room for that.

Huntington says further: "In the past, every democratic society has had a marginal population, of greater or lesser size, which has not actively participated in politics. In itself, this marginality on the part of some groups is inherently undemocratic, but it has also been one of the factors which has enabled democracy to function effectively. Marginal social groups [and get this], as in the case of the blacks, are now becoming full participants in the political system. Yet the danger of overloading the political system with demands which extend its functions and undermine its authority still remains. Less marginality on the part of some groups thus needs to be replaced by more self-restraint on the part of all groups."

Obviously, the appropriate candidate here for "self-restraint," if not for the straitjacket, would be the enemies of equal rights for homosexuals, not those of us who are struggling to take what is rightfully ours. We lesbians and gay men have had only a small taste of freedom, and we cannot turn back until we have achieved our ultimate goal of complete emancipation.

We welcome the support of all those who share our vision of a world that is truly free.

Questions and Answers

Question: I read that there was a demonstration in Spain in support of gay rights. Could you tell us about it, and the gay movement there?

Thorstad: It just happens that I had a meeting yesterday with the head of the gay liberation front of Barcelona in Catalonia. He attended the Christopher Street demonstration here in New York last weekend. I wouldn't know anything about the movement in Spain except for this meeting. Very briefly, it seems that the main group is in Barcelona, although there are other groups in other cities in Spain. The group in Barcelona has a peculiar character: it is both a gay liberation organization and a

nationalist organization. It stands for the independence of Catalonia. It was this group that organized the march on Sunday which took place in Barcelona. The police broke it up with rubber bullets. All I know, and all the head of the group knew, is that 4,000 people were supposed to have marched, according to the *New York Times*. I have no idea how many more actually did.

As to the way the group is organized, the interesting thing to me is that it is not only illegal, but it's also clandestine. It's a completely underground organization. And yet they are able to obtain interviews on radio, they are able to organize demonstrations which the police sometimes allow and usually don't, and they also have a legal arm that is an aboveground social service type group. It's called the Lambda Institute.

According to the person I spoke with, the group has obtained all kinds of support from other segments of society. For instance, neighborhood committees (I guess you'd call them block associations here) have invited them to set up gay caucuses within these committees. They also have apparently gotten quite a bit of support from anarchists and some of the communist and socialist groups, as well as from trade unions.

This interested me, especially because here this has generally not been the case. The explanation, according to him, was that all of these people have gone through forty years of fascism, and now that fascism is over, everybody is delighted to see anybody doing anything that stands in opposition to the old order—such as homosexuals demonstrating, or women organizing, or whatever. There's a great sense of solidarity.

Question: [A member of the Spartacist League, a small sectarian left-wing group, made a long statement which deprecated the importance of the June 26 demonstrations for gay rights around the country, objected to the use of the term "human rights" by the gay movement, and asserted that nothing short of fighting for a socialist revolution was worthwhile.]

Thorstad: The trouble with you is that your point of view is wrong. Your point of view is that gay people don't matter. Gay people should not organize and fight back against oppression. Gay people should join your organization. *This is absolute nonsense*, because what it means is that we should stop fighting right now and do something else. And we can't do that! No oppressed group should do that! And any so-called left-winger who gets up in a gay organization and urges gay people to stop fighting for their rights, and automatically accept everything in their program, is going to be very isolated. I suspect, and I



Lou Howort

Members of the Front d'Alliberament Gai de Catalunya (FAGC—Gay Liberation Front of Catalonia in Spain) brought this banner to the June 26, 1977, annual Christopher Street Gay Liberation Day demonstration in New York City. In Barcelona, the FAGC organized a demonstration of ten thousand the same day.

predict, that that is exactly the future that awaits the Spartacist League so long as they keep your point of view.

Kear: The gay rights issue *is* a human rights issue. We're not stealing anything from Carter. Carter's on the wrong side. Carter's in the Democratic Party. Carter refuses to speak out against gay oppression. Neither he nor his party did anything to support the ordinance in Miami. The only thing Carter did was allow one of his aides to go to an unpublicized meeting to tell gay rights supporters that Carter was on their side but could do nothing public. It's exactly the same tactic that George McGovern used when he ran for the Democratic nomination in 1972. He said, OK, fine, I support you, but cool it, I can't do it publicly.

Politicians like Carter use the term "human rights," but they don't lift a finger when it comes to supporting them.

You raise an important point regarding whether human rights can be won under capitalism. They can't be, entirely. The existing system protects a certain minority of the population which has an interest in maintaining the status quo because it's profitable for them to do so.

Why is there such a struggle around the question of a simple matter as civil rights? Things like equal access to housing, public accommodations, and the right to a job? Why is it that the Democratic and Republican parties, which are in the state legislatures, the city councils, the national Congress—why is it that they can't pass legislation around the country which will protect our human rights? There's nothing stopping them except that their hearts are with defending the existing system. Not only their hearts, but their purse strings, and the purse strings of the rich they represent.

That's something the Young Socialist Alliance and the Socialist Workers Party explain. But that's not the only thing we explain. The other important thing to say is that *we can win rights*, we can win legislation, we can force changes, we can stop violence by mobilizing and organizing a movement. And it's beginning to happen. A quarter of a million people cannot be ignored.

Question: Anita Bryant has threatened to turn the defeat for gays in Miami into a national campaign. Is she succeeding in going national?

Kear: One of the problems in Miami is that we'd like to picket Anita Bryant. But we can never find her; she hasn't been in town lately because she's been traveling all around the country. She is promoting the idea of her organization—"Save Our Children"—being a national organization. Their intention is to involve other groups that oppose gay rights, like the Family Lobby in California.

Thorstad: I don't know of any groups formed in New York yet, but the point here is that the last time the gay rights bill came up in New York City—that was two years ago—the Roman Catholic church, and particularly the Roman Catholic Archdiocese, did set up a committee. They've had several of these front groups for the Catholic church. One was called the Emergency Committee to Defeat Intro 554. The other was called the Committee for the Protection of Family Life in New York City. This was the main group, sort of an umbrella-type organization. It was founded at 1011 Fifth Avenue, which, if you go up there, is the New York Roman Catholic Center. Still another one was called the Committee to Protect Our Youth. All of these groups sound similar, and I'm sure they are. They're very much like the Anita Bryant group—"Save Our Children." If such organizations do resurface here, it would surprise me if the Roman Catholic church was not the main force in them.

Interview With Leonard Matlovich

by Ike Nahem

"In Germany, they came for the communists and I didn't speak up because I wasn't a communist. Then they came for the trade unionists and I didn't speak up because I wasn't a trade unionist. Then they came for me, and got me, and it was too late."

That's how Leonard Matlovich paraphrases a famous plea for unity among the oppressed as he speaks around the country in defense of gay rights. The former air force sergeant gave the keynote speech at a June 18 demonstration of nearly four thousand here in New Orleans protesting the defeat of the Miami-area gay rights ordinance.

I talked with Matlovich the next day when he addressed the Militant Forum.

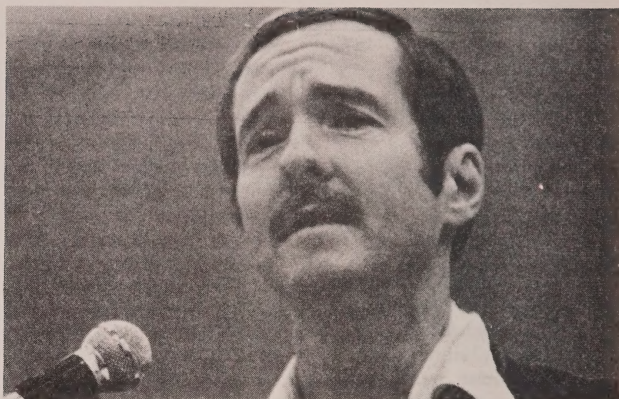
We discussed how antigay forces have also lashed out against abortion rights, the Equal Rights Amendment, and school desegregation. He told me that he thought all the victims of this right-wing movement should stand together.

"I call it patchwork majority," he said. "If all the minority groups patch ourselves together, then we become the majority and we get the political power we need to gain our rights."

For years, Matlovich, like so many other gays, bore society's antigay prejudices in silence and isolation. "I hated homosexuals," he has said. "I hated what I knew I was but could not admit. When other officers cracked 'faggot' jokes, I cracked 'faggot' jokes while inside I fell apart."

One day Matlovich almost ended it all by putting a shotgun to his head. But instead, he turned his desperation into a new resolve. In March 1975 he informed his superior officer that he was gay.

This led to his discharge from the air force. Since then he has waged an ongoing fight for reinstatement, and has become a well-known public defender of human and civil rights. I first heard Matlovich speak in late 1975 at a school desegregation conference in Boston.



Leonard Matlovich

Lou Howort

I asked him why he had decided to fight back. As a race relations counselor in the air force, he replied, "I told students to get involved in their country and make it a better place. . . . I felt like a hypocrite, because I was telling my students to do something that I wasn't willing to do myself."

In his rally speech the day before, Matlovich explained, "When I saw Martin Luther King marching for the rights of Blacks, I began to slowly look at my own oppression and say, 'No. I'm gay and I'm proud.'"

I asked him how he thought people should respond to the stepped-up antigay attacks.

"We've got to organize," he began. ". . . We must be very aggressive. We must go after those politicians who don't support us and expose them as the racists and bigots they are."

As for the importance of ongoing demonstrations, he said, "Not only are they important, they are necessary. Without those demonstrations, without that legwork, there will be no movement. And I hope that all these actions that are happening throughout the country are dress rehearsals for what will happen in Washington, D.C., some day in the future."

Matlovich emphasized this point to a cheering crowd the day before: "The Blacks showed us the way forward. If a vote was taken in Selma, Alabama, in 1965 on civil rights, the Blacks would have lost.

"But they kept marching. After our defeat in Miami, we must keep marching. We must march toward our national march in Washington, D.C."

“We Could Move Mountains” —Interview with Mary Jo Risher and Ann Foreman—

by Diane Wang

*In December 1975 a Dallas jury ruled against Mary Jo Risher's right to maintain custody of her nine-year-old son, Richard. Their sole basis for doing so was that Risher is a lesbian. The following interview with Risher and Ann Foreman was obtained by Militant reporter Diane Wang on July 15, 1977. Risher and Foreman were in New York to speak at a rally sponsored by the Coalition for Lesbian and Gay Rights. The two women have been conducting a national tour to publicize Gifford Guy Gibson's book about Risher's custody case, *By Her Own Admission*. (Garden City, New York: Doubleday & Co., Inc., 1977. 276 pp. Hardcover, \$8.95.)*

A nurse with two sons, former president of her local Parent-Teacher Association—that's a thumbnail sketch of Mary Jo Risher. Her friend Ann Foreman used to work in a bank. She has a daughter.

Now—because of a vindictive ex-husband, a narrow-minded jury, and the two women's personal courage—Risher and Foreman have become what they call “reluctant symbols” of the fight for lesbian rights.

Just before Christmas in 1975, a Dallas jury ruled that Risher was no longer a fit mother for her nine-year-old son Richard. The jury ignored the testimony of neighbors, friends, relatives, teachers, doctors, and professional psychologists—all of whom described the stable, loving, and wholesome home Risher provided her son.

Because Risher has established her household and shared her life with Ann Foreman, the jury placed Richard in his father's custody.

Risher's was the most prominent case in which homosexuality

was used by the courts to take the custody of a child away from its mother.

Risher and Foreman are appealing the court's ruling and fighting not just to get Richard back, but to score a victory for all lesbian mothers. Their effort has won the support of lesbian and gay groups, as well as the National Organization for Women (NOW).

Just before a rally for gay and lesbian rights in New York I talked to the two women. What do they think of Anita Bryant's antigay crusade, the "Save Our Children, Inc."?

"Well, we make no bones about it," answered Foreman. "We're on a campaign to save *our* children."

Risher agreed, "Don't let the courts take our children."

Of course, the issues in the case go beyond child custody. The jury based its decision solely on her homosexuality, Risher explained. So, her legal defense must challenge the use of homosexuality as a classification for victimizing people, she told me. "This case is not only going to help protect the rights of parents, but the rights to jobs and housing."

Were you feminists before this happened to you? I asked.

"I've always been a feminist by nature," Foreman said. "We've both always felt people should have their rights."

"I believe in equal rights for women," Risher answered. "I wasn't out in the feminist world. But as this case has been thrown on us, I've become more in tune with the rights, or lack of rights, of all minorities—Blacks, Chicanos—"

"—women," Foreman added. "You could go on and on and on."

"Ann and I are not only getting Richard back, but the case is making people aware of all the alternative lifestyles and of minorities," Risher said.

"Human rights," Foreman summed it up. "What Mary Jo and I want are human rights."

Risher and Foreman are visiting some twenty cities to publicize Gifford Guy Gibson's book about their case, *By Her Own Admission*.

Have you noticed a change in attitude since the defeat of the gay rights ordinance in Miami? I asked.

Radio and TV commentators and other people they've met during their current tour have seemed friendly and supportive, the two said.

The stopovers in cities have been so brief that it's been difficult to know exactly what local gay and lesbian rights groups have been doing, Foreman said. But her general impression is that what has happened in Dallas is happening elsewhere—"gay



Ginny Hildebrand

Ann Foreman (left) and Mary Jo Risher (right) at July 15, 1977, gay rights rally in New York City.

groups are uniting and trying to get together with the feminists.”

“If we could bottle up all this energy, we could move mountains and finally have human rights,” Foreman said, “because I think the bigots would be a minority.”

Nearby, Barbara Love, co-author of *Sappho Was a Right-on Woman*, was soliciting support for Risher’s case. “If they lose, we all lose,” she pointed out. “They’re putting their lives on the line for us. If we don’t stand behind them, who will?”

If you want to “stand behind” them, write to Mary Jo Risher and Ann Foreman, Post Office Box 3141, Dallas, Texas 75221.

Further Reading

Books

FEMINISM AND SOCIALISM	\$1.95
Edited by Linda Jenness	
THE LESSER EVIL? THE LEFT DEBATES	2.95
THE DEMOCRATIC PARTY AND SOCIAL CHANGE	
By Michael Harrington, Peter Camejo, and others	
THE ORIGIN OF THE FAMILY, PRIVATE PROPERTY, AND THE STATE	2.95
Frederick Engels	
PROBLEMS OF EVERYDAY LIFE	3.45
By Leon Trotsky	
PROSPECTS FOR SOCIALISM IN AMERICA	2.95
Edited by Jack Barnes and Mary-Alice Waters	
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By Leon Trotsky, John Dewey, George Novack	
WOMAN'S EVOLUTION: FROM MATRIARCHAL CLAN TO PATRIARCHAL FAMILY	4.95
By Evelyn Reed	

Pamphlets

ABORTION RIGHTS IN DANGER!	.35
By Nancy Brown, Dianne Feeley, and others	
AFFIRMATIVE ACTION VERSUS SENIORITY	.50
By Linda Jenness, Herbert Hill, Willie Mae Reid	
THE FAMILY SYSTEM: PROGRESSIVE OR OPPRESSIVE?	.25
By Caroline Lund	
FEMINISM AND THE MARXIST MOVEMENT	.60
By Mary-Alice Waters	
HOW TO WIN THE ERA	.50
By Ginny Hildebrand, Cindy Jaquith, Cathy Sedwick, Reba Williams	
IS BIOLOGY WOMAN'S DESTINY?	.50
By Evelyn Reed	
THE RACIST OFFENSIVE AGAINST BUSING	.60
By Willie Mae Reid, Peter Camejo, and others	
WHAT SOCIALISTS STAND FOR	.50
By Stephanie Coontz	
WHICH WAY FOR THE WOMEN'S MOVEMENT—HOW TO WIN AGAINST THE ATTACKS ON WOMEN'S RIGHTS	.50
By Cindy Jaquith and Willie Mae Reid	

Write for a free catalog.

PATHFINDER PRESS

410 West Street, New York 10014

47 The Cut, London SE1 8LL

- Over 225 Direct Mail Circulation -

This section of this news letter is devoted to notes on current happenings and with the exception of the first note has no intended order....

Best-thing-to-happen-in-a-long-time Dept: The formation of the Delaware & Otsego Counties LESBIAN FEMINIST ALLIANCE. The alliance has already had some meetings and is presenting an ALL WOMEN'S DANCE & CELEBRATION, September 30th. It will be at SUCO College Camp, Upper East St., Oneonta (Follow the Signs); from 8 PM to 3 AM, \$2 donation(\$1 for members). Live Dr. J., Taped Disco & Women's Music. Overnight accommodations available; bring blankets/sleeping bag. Beer available. And - a second monthly dance is tentatively scheduled for October 30th; same place and time. (We offer the Alliance best wishes - eds.)

I lied - this is in a planned place too ! IT'S P.A.G.E.'s THIRD ANNUAL HALLOWEEN PARTY. It will be Friday, October 28th, 9 PM to 2 AM in The Delhi Room at the Oneonta Holiday Inn, Southside, Oneonta. Same as last year - \$2.50 donation admission. Beer, Chips & Dip included; recorded music for your many moods. Door Prize and raffle items. Attire optional. Come on over and enjoy an evening with your friends and meet some new friends. We have examined the reasons for the defeat for human rights in Dade County, Florida, and have reached the

The Task Force is always in need of money to continue their vital and always effective work. Since as yet there is no United Fund for gay benefit organizations; your best investment in gay civil and human rights is the National Gay Task Force. Send donations to: NGTF, 80 Fifth Ave., New York, NY 10011 (You can also call in a pledge for the fund - (212) 741-1010) And now if you have finally found your way around the front page - this section is continued on page 2. How about a different kind of vacation in '78

This is our new but-ton design for '77 - '78. It will soon be available for a



very modest amount - 50¢ - proceeds for PAGE. If operations of course.

Hope you noticed that we didn't use naughtily word on the front page.

name of some other personally negotiated. the cost will be in-dividually.

following conclusion: The majority of voters did not understand the discrimination gay people actually experience, and did not see the issue in terms of civil rights. Rather, their votes were based on their emotional attitudes towards lesbians and gay men and their views on the status of homosexuality in society" - News From NGTF (the monthly newsletter of The National Gay Task Force). Based on the assessment of the Dade County defeat, NGTF launched the "We Are Your Children" education-al campaign; \$1,000,000 Crash Fundraising Drive. The fund will provide the Task Force with the financial aid to conduct a nationwide "We Are Your Children" Campaign for Human Rights

BEESON CRUISES, 2011 Eye St., N.W., Washington, DC sent us a flyer that invites: "Come Cruise With Us In '78 - join the fun on this chartered luxury line cruise to BERMUDA - April 22-29, 1978 - sailing from the Port of Baltimore. Special guest stars aboard - GOTHAM and other popular GAY entertainers!" This all inclusive tour includes: luxurious Staterooms, Gourmet dining room service, Midnight buffet, Pool-side Buffet on Deck, Professional Entertainment Nightly, Motion Picture Theater - Full Casino and - Shoretime in Beautiful Bermuda. From \$455 to \$755 (prices subject to change). For more information on this cruise write to address above; for more information on Bermuda and a recently returned "Gay Cruiser's" impressions on that particular form of recreation - see our sometime newsletter contributor Fag.

Next Item - Finally (you may say) there is a concise, handout type brochure, available for proliferation, telling what the Oneonta area public/activist gay community is about. Copy of that brochure is included in this newsletter (please note that the copies for general distribution are front/back (inside/outside) coordinated).

Parents of Gays did finally change their name to Parents of Gays and Lesbians. (We note that it took them a few issues of their monthly newsletter to make the change definite but now having seen the new name a few times it seems better than the old.)

....and how about some applause for Dane County, Wisconsin feminists/liberationists who unseated Judge Archie "justifiable rape" Simonson and elected Ms. Moria Krueger, by a wide margin. The 15-year-old boy who pleaded no contest to the rape charge was sentenced to a year of home supervision by Judge Simonson the rape was a "normal reaction" to sexual permissiveness in society. Hey, 'Arch', may we have a normal reaction to gay oppression and beat on some anti-gay legislators?

Big gay political event coming up the weekend of October 7 thru 9 (Fri.-Sun.) After a long and sometimes agonizing weekend of drafting a proposed constitution and bylaws for the New York State Coalition of Gay Organizations, members of the Albany gay community, especially NYSCGO's chief spokesperson, put the notes together in a coherent package and shipped copies to gay organizations all over New York. The July Constitutional Convention is the basis for more positive structure and operations; the main business of the upcoming NYSCGO Conference is to review the proposed document, add, delete, revise, etc., according to the desire of the majority of the delegates assembled and at the end of the conference, have a working structure which will make more effective, NYSCGO's work toward gay civil and human rights. A great expectation and an attainable one. As with all other NYSCGO conferences, all who are interested are invited and though this conference will be "heavy" there will be non-political-related activities. Take note also that this is the weekend of the "I Love New York" Fall Festival at the South Mall. We're going to dance on The Plaza along with everyone else; in celebration of New York and in celebration of being gay. For more information you may call The Capital District Gay Community Center(518) 462-6138. It's at 332 Hudson Ave., Albany and that is where the conference will be located (also, the Center is only a few minutes walking time from the South Mall premises). Now - can you think of anything better for Columbus Day Weekend?

For a different and positive and realistic gay literature reading experience, widely acclaimed by the gay community, try A FAMILY MATTER (A Parents' Guide to Homosexuality) by Dr. Charles Silverstein, Ph.D., McGraw-Hill/NY. If not available locally contact P.A.G.E.

Alert! Alert! - Summit Books announces that the deadline for submitting the Gay Male and Lesbian Survey questionnaires is November 1st. In order to be included (anonymously of course) in the upcoming (Spring '78) book which will contain the compilation, etc. of these questionnaires, get them finished and mailed ASAP. If you don't have one or you know someone who would like one to fill out and send in, we have about ten more of each. Contact a P.A.G.E. person or associate or request through our mailing address. No scoring or grading, not a test; fill in as much as you wish or as little.

Confidential to rumor mongers - A.B. is not allergic to non-citrus fruit... it's the other way around! Think NYS Apple!

The following people are available for questions and counseling --

Rev. Anthony J. Chiaramonte - Campus Minister
Oneonta Newman Foundation - 432-4400

Sandy Cohen - Counselor, S.U.C.O. - 431-2530 (office)

Georgia Couden, M.S.W. - Family Therapist - 432-2491
(specialties: Parents of gays and
Gay relationships)

Delaware County Help Center - Delhi - 746-2156

Gary Doupe - Campus Minister
5 Walnut St. - 432-1472
First U.M.C. - 432-4102

Joe Pascale - Counselor, S.U.C.O. - 431-3368

Rev. Lisa Wiggins - Minister of The Unitarian
Universalist Church - 432-3491

VII. OTHER AREA GROUPS

LESBIAN FEMINIST ALLIANCE -- P.O. Box 524, Oneonta,
NY 13820; 432-9088. Call or write for more information.

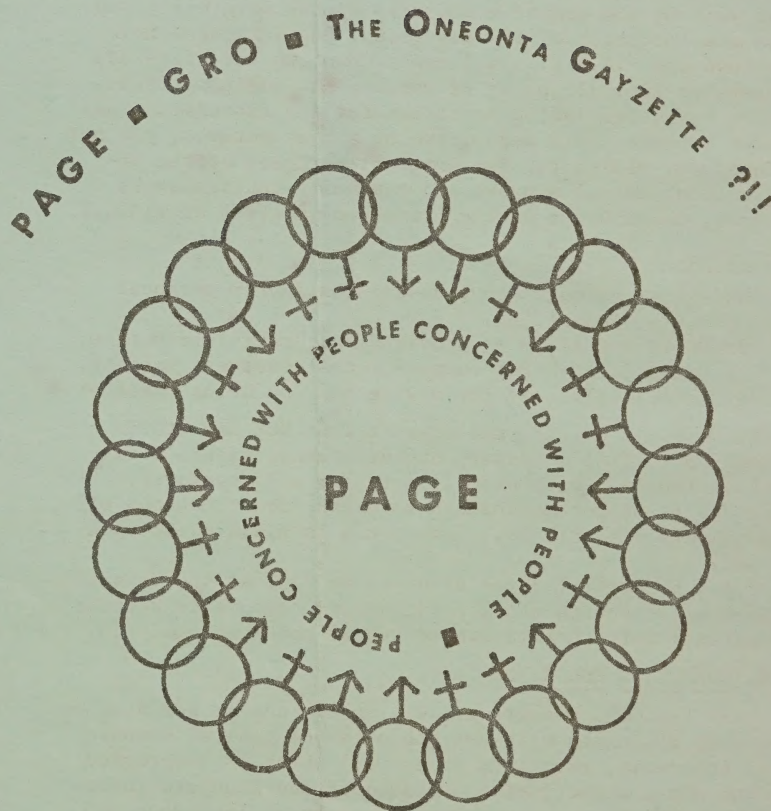
P.A.G.E.'S STATEMENT OF PURPOSE --

PEOPLES' ASSOCIATION FOR GAY EXPRESSION is a community forum for gay expression, consciousness raising and enlightenment. It is an organization of men and women involved in: personal growth and development; the politics of social change; the discussion and dissemination of the facts and ideas pertaining to homosexuality; and the distribution of media materials dealing with gay activities and interests. Above all, P.A.G.E. is concerned with human liberation.

All are cordially invited to attend the regular meetings sponsored by P.A.G.E., 8:00 PM, Tuesdays, at the Unitarian Universalist Church, 12 Ford Avenue, Oneonta.

AAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA

WHAT ARE....



Peoples' Association for Gay Expression
P.O. Box 541, Oneonta, NY 13820

I. P.A.G.E. (Peoples' Association for Gay Expression) --- A History Sketch

Growing out of an informal gay group started by two S.U.C.O. students with the assistance of a Hartwick professor in February, 1974, P.A.G.E. was formed in July of that year by the summer membership of the original group. From the inception of the gay group, meetings were held downtown and P.A.G.E. still meets downtown but draws its membership from all parts of Oneonta and outlying areas.

The name, Peoples' Association for Gay Expression, was chosen because it is definitive of our objectives, yet not offensively militant. The original purposes of the organization; mutual support and community consciousness raising, continue to be the primary objectives of P.A.G.E.

II. P.A.G.E. -- is --

SHARING -- through group discussion and/or personal counseling.

COMMUNITY EDUCATION -- providing accurate information.

GAY VISIBILITY -- for community consciousness raising.

SOCIAL ACTIVITIES -- for having fun and being together.

P.A.G.E. is an informal organization but has staff-people to fulfill necessary organizational tasks, i.e. Contact People, Chairperson, Secretary and Treasurer. P.A.G.E. is supported through voluntary contributions of its members and friends. Membership in P.A.G.E. is open to all.

P.A.G.E. meets Tuesday evenings at 8:00 at the Unitarian Universalist Church at 12 Ford Avenue. Anyone is welcome to attend; refreshments are served at the meetings.

III. COMMUNITY EDUCATION

Many P.A.G.E. members are willing to appear for discussions or dialogues with any group in the general Oneonta area (academic, religious or social) which is interested in the human aspects of homosexuality and accurate information about gay people and gay concerns. Any group who would like to have P.A.G.E. meet with them can contact us through any of our Contact People (see list below) or by writing to: P.A.G.E., P.O. Box 541, Oneonta, NY 13820. In addition, P.A.G.E. has the largest public collection of current gay publications and literature in the area. Information about borrowing any of our literature can be obtained in the same manner as mentioned above.

IV. G.R.O. (Gay Rights Organization of Oneonta)

G.R.O., the area's gay political organization, was founded by some members of P.A.G.E. in early 1975 to satisfy a need for direct political action. G.R.O.'s functions include legislative lobbying, maintaining local political dialogue and active membership in N.Y.S.C.G.O. (the New York State Coalition of Gay Organizations).

G.R.O.'s financial support is provided by the people involved in its political actions; meetings are held when appropriate. Membership is open to all.

V. THE ONEONTA GAYZETTE

The Oneonta Gayzette, which first appeared in June, 1975, is the newsletter published jointly by P.A.G.E. and G.R.O. It contains news features, political articles, book and movie reviews, poetry and prose and classifieds.

The Gayzette is available free of charge to anyone, upon request. Our current mailing list exceeds 225. Copies of the Gayzette are also placed at area colleges and some downtown stores. Items for the newsletter and subscription requests may be sent to: The Oneonta Gayzette, P.O. Box 541, Oneonta, NY 13820.

VI. REFERRAL LISTINGS AND CONTACT PEOPLE

432-2111 -- for general information about P.A.G.E. and G.R.O. or gay related concerns.

P.A.G.E. CONTACT PEOPLE -- for more specific information on P.A.G.E. and G.R.O. and their meetings and activities
--for discussion panel engagements
--for obtaining gay literature and publications
--for other gay related concerns

CALL 432-5553 -- Allen
988-2288 -- Kathy
432-0118 -- Swamp

(Please see the back for more referral listings.)

Looking out the window
while holding her close to my breast,
we were in the treetops
and the birds sang of
a pastel ball
in the sky
floating upwards,
burning more fiercely as it advanced
each slow inch to its zenith.
The lavender sunset,
like my love,
reflects in the
bright eyes of my lady.

S.M.V. 1977

#

LEFT vs. RIGHT...RIGHT? WRONG! (When is it ever going to end...)

Today, as you may have realized, left handed people have it rough. Society is made for right handed people. Take a look at note books, cigarette machines, roads made for right handed people, (What side do you drive on?), telephones, opening doors, belts, writing and reading things, etc. There are many things, as you can realize, that south paws have to adapt to.

Would you like to know a little story which helps explain why there is a ratio of 80% rights to 20% lefts? Well you are going to read it anyway.

This story is a hypothesis. Back when men first became warlike they used spears and shields. Well, the right handed man would carry his spear in his right hand and his shield in his left, thereby protecting the heart. The left handed man would hold his spear in his left hand and his shield in his right hand, exposing the heart. Through this genetic trait, the left handed people were reduced tremendously thereby leaving today's ratio 80% to 20%.

I hope you have found this article interesting if nothing else. I'll bet you have never given it much thought before now. So the next time you see a south paw and realize how hard she/he has it maybe you can say "I'm terribly sorry about my ancestors killing off many of yours." The rights may have won the big war of survival but, since the right half of the brain seems to be the seat of creativity and this is the half that controls the left hand, maybe we're not so bad off after all.

Signed, devotedly left handed,
Gail.

Variations on the Theme: Blake's London

Through the street where faces flow
like debris in the Thames
I wander

marks on every side
carnival marks
waiting, wishing both
to take
and to be taken

In my weakness I too am a mark,
I know this as I mark
the place where I see him
in this unchartered place:
pre-city, pre-town, pre-crowd;
pre-dawn.

On every side
those who would place us in manacles
push us to draw closer
on every side

I hear them
their voices cry with fear
every man, every voice
every cry I hear

I ban them all

I ban their cries, their voices
I ban their infant's faces
and their fears

They are scattered on my mind-forged battlefield

I am a soldier.

We are soldiers as we draw close
securing ourselves under fire

We smile and nod
a cannonade forcefully directed
at these walls

We link hands

a mighty force beyond all might
appalls every enemy face

draws blood
blackens the walls of their palaces
rains blood upon the sepulchers,
the churches of their hearts

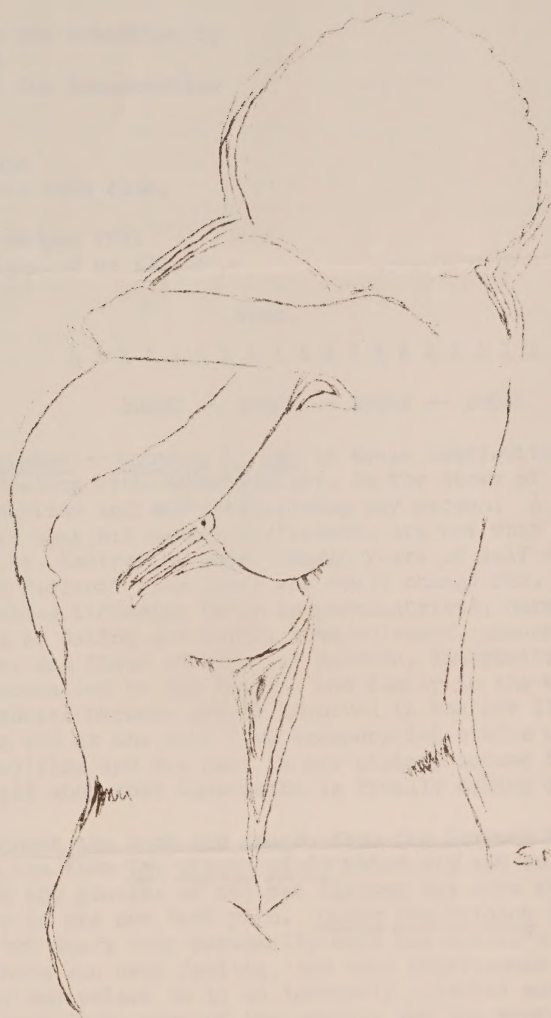
Yet, I, too, cannot escape unscathed
this battle

This knowledge aforethought

blights my fierce happiness
blunts my fierce warrior's zeal

I follow, meekly, this youthful harlot,
this infant beside whom
I am but newborn

(continued on next page)



“LUCIFER LOVE”

racing through alien streets
 toward some half-remembered
 rendezvous again
 and down
 and lie
 and over
 How quickly the rebellion is
 consummated
 How quickly the insurrection
 is crushed
 is meaningless
 I turn, alone
 with no tears this time,
 no tears
 to further dampen this
 drear midnight of my flight

Anon.

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BOOKS -- BOOKS -- BOOKS -- BOOKS

--Allen Douglas

Under The Rainbow -- Growing Up Gay by Arnie Kantrowitz, one of the most recently published books dealing with homosexuality, is the story of Kantrowitz's struggle to become a self-accepting and self-actualizing gay person. A "nice Jewish boy" realizing very early in life that his sexual preferences are not what his family and society says they should be, Kantrowitz goes through years of self-denial and deception in order to hide his "secret" from those who would change him. Finally, after many agonizing experiences including trips to psychiatrists, hormone shots, boxing lessons, abortive attempts at dating and making love to women, anonymous sexual encounters in public rest rooms, and three attempts at suicide, Kantrowitz comes to grips with his gayness and comes out to his friends and family in the wake of the Stanewall rebellion. Kantrowitz becomes deeply involved in the gay lib movement and relates the many exciting and at the same time exasperating events which followed. His life, his loves, his politics and his part in gay history become the focus of the last part of the book and all show that Kantrowitz is finally making it under and over the rainbow.

Woven throughout the book are images from the Harburg & Arlen song "Over the Rainbow" and the film The Wizard of Oz which all add to the author's depiction of his search for the glories of Oz, yet finding his true self and his own good life are actually in his own back yard. Under the Rainbow focuses not only on the gay experience, but deals very personally with the author's whole self. The book has fun and sadness and deep feeling, and many experiences which those of us who have grown up gay can relate to in an intensely personal way. All of us at one time or another have known some of the agonies and the ecstasies that Kantrovitz has gone through. A well written and engrossing book, Under the Rainbow will give you two or three nights of pleasurable reading, and many weeks of fine remembrances. Someday all of us will be able to find our place under the rainbow.

Kantrowitz appeared on Midday Live on August 1, 1977 -- WNEW-TV, Channel 5, New York, to promote his book. When asked what he would say to Anita Bryant if he met her, he replied he would ask her to stop preaching hate. He feels that she has probably been a help by fueling the flames of the gay movement and more and more gay people will come out as a result. He hopes more gay people will be more open about themselves and their lives -- they don't need to be so afraid to be themselves.

Please see news release elsewhere in this issue on another new book --
A Family Matter - A Parents' Guide to Homosexuality by Dr. Charles Silverstein.

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BROOME COUNTY GAY ALLIANCE

The Broome County GayAlliance (BCGA), formed only eight weeks ago, is apparently off to an energetic start. Already, the group is involved in coordinating a community-wide blood drive to benefit the Broom County Red Cross Blood Bank; is disseminating political information on state and federal legislation; and is planning a full-scale letter writing campaign aimed at hastening passage of gay rights legislation state-wide and nationally. Certainly an impressive track record for an organization in its infancy.

The Broome County Gay Alliance stirred into being during June and July of this year, when concerned gay persons from the Binghamton area met with leaders of the long-established Harpur Gay Alliance to explore the possibility of setting up an organization which would involve members of the resident Broome County community. The Harpur Gay Alliance is, of course, a student organization operating primarily on the campus of the State University College at Binghamton.

The first meetings were held, by the way, at Lenny's; a fine establishment. As presently constituted, the BCGA is, to quote from Vol. 1, No. 1 of their newsletter, "guided by a Steering Committee of three men and three women. It is the express interest of this organization to insure equality between men and women in voting and in the structuring of our activities."

The BCGA is divided into four committees: a Funding Committee, a Community Relations Committee, a Political Committee and a Publicity Committee.

The Publicity Committee should be given special recognition for the work which they obviously put into Vol. 1, No. 1 of the BCGA Newsletter.

The Funding Committee, as you might guess, is the one which, in this writer's view, really has its work cut out for it. To assist in this effort, we are reproducing the form below from the BCGA Newsletter.

BROOME COUNTY GAY ALLIANCE
P. O. Box F-1711, Binghamton, New York 13902

___ Donation \$ _____

___ Annual Membership \$5.00

___ Yes

I would like to receive the Newsletter.

___ No

Name _____

Address _____

Phone _____

Interests & Specialties:

The BCGA may be contacted through the Learning Exchange, 607-724-1973, or by writing: BCGA, P.O. Box F-1711, Binghamton, NY 13902.

We congratulate the BCGA on an auspicious inception. And to turn a cinematic phrase -- MAY THE FORCE BE WITH YOU!

--JC

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GAYZETTE'S NEW YORK STATE DIRECTORY

ALBANY

Capitol District Gay
Community Council
& Lesbians for Liberation
& Capitol District Gay
Political Caucus
P.O. Box 131
Albany, NY 12201
(Located at 332 Hudson Ave.)

Gay Alliance SUNY Albany
Box 1000DD SUNYA Station
Albany, NY 12201

BINGHAMTON

Harpur Gay Liberation
Campus P.O. Box GLF 2000
SUNY Binghamton
Binghamton, NY 13902

Herizon
77 State Street
Binghamton, NY 13901

BUFFALO

Gay Liberation Front
SUNY Buffalo
Box 10 Norton Union
Buffalo, NY 14213

Mattachine Society of the
Niagara Frontier
& Sisters of Sappho
Box 975 Elliot Sq. Sta.
Buffalo, NY 14205
(located at 1350 Main Street)
Phone: 716-881-5335

CORTLAND

Cortland Gay Services Org.
Corey Union
S.U.C. Cortland
Cortland, NY 13045

HERKIMER

Gay Liberation
Herkimer College
Herkimer, NY 13350

ITHACA

Gay People's Center
306 East State Street
Ithaca, NY 14850
Phone: 607-277-0306

NEW PALTZ

The Gay Community
at New Paltz
Crispell Hall Box G 11B
S.U.C. New Paltz
New Paltz, NY 12561

NEW YORK CITY

Parents of Gays
201 West 13th Street
New York, NY 10011

Lesbian Feminist Liberation
P.O. Box 243 Village Sta.
New York, NY 10014

Gay Activists Alliance

P.O. Box 2
Village Station
New York, NY 10014
Phone: 212-966-7870

Gay Switchboard

P.O. Box 805
Madison Square Sta.
New York, NY 10010
Phone: 212-924-4036

Lesbian Switchboard
243 West 20th Street
New York, NY 10011
Phone: 212-741-2610

Metropolitan Community Church

P.O. Box 1757 G.P.O.
New York, NY 10001
Phone: 212-674-4850 or
212-369-8513

National Gay Task Force
Room 506
80 Fifth Avenue
New York, NY 10011
Phone: 212-741-1010

DIGNITY / New York

P.O. Box 1554
F.D.R. Station
New York, NY 10022

ONEONTA

P.A.G.E.
P.O. Box 541
Oneonta, NY 13820

The Oneonta Gayzette

P.O. Box 541

Gay Rights Organization
of Oneonta
P.O. Box 541

Lesbian Feminist Alliance

P.O. Box 524
Oneonta, NY 13820

OSWEGO

Homophile Friends
c/o Farnham Crisis Center
184 Bridge Street
Oswego, NY 13126

PLATTSBURGH

Plattsburgh Gay Student's
Liberation
College Center
State University College
Plattsburgh, NY 12901
Phone: 518-564-3766

POTSDAM

Potsdam - Canton Gay Community
c/o College Union
S.U.C.
Potsdam, NY 13676

POUGHKEEPSIE

Gay Liberation Front
Vassar College
Poughkeepsie, NY 12601

ROCHESTER

Gay Brotherhood
713 Monroe Avenue Rm 4
Rochester, NY 14608
Phone: 716-224-8640

Lesbian Resource Center
713 Monroe Avenue
Phone: 716-224-9030

Gay Liberation Front
University of Rochester
Todd Union Hall Room 202
River Campus Station
Rochester, NY 14627

DIGNITY

P.O. Box 8295
Rochester, NY 14617
Phone: 716-458-8628

SYRACUSE

Lesbian Feminists of
Syracuse
S.U. Women's Center
750 Ostrom Avenue
Syracuse, NY 13210
Phone: 315-423-4268

Gay Political Caucus
730 Otisco Street
Syracuse, NY 13204
Phone: 315-476-6175

STATEN ISLAND

Gay Liberation
Staten Island Comm. College
c/o Student Activities
715 Ocean Terrace
Staten Island, NY 10301

UTICA

Kirkland-Hamilton Gay
Alliance
c/o The Hub
Kirkland College
Clinton, NY 13323

Gay Liberation - Utica
P.O. Box 954
Utica, NY 13503
Phone: 315-735-4200

The viewpoints expressed in this newsletter are those of the individual contributors and do not necessarily constitute a majority opinion of the staff. Publication of the name of a person or organization in this newsletter should not be taken as an indication of the sexual orientation of that person or organization. We will, as space and time permit, print just about anything that's relevant to people so long as it's not libelous or in bad taste. We reserve the right to edit as we deem necessary and will return copy submitted to us if a stamped, self-addressed envelope is furnished.

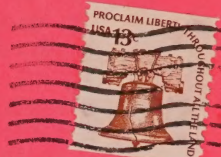
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PEOPLE'S ASSOCIATION FOR GAY EXPRESSION is a community forum for gay expression, consciousness raising, and enlightenment. It is an organization of men and women involved in: personal growth and development; the politics of social change; the discussion and dissemination of the facts and ideas pertaining to homosexuality; and the distribution of media materials dealing with gay activities and interests. Above all, P.A.G.E. is concerned with human liberation.

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P.O. Box 541
Oneonta, NY 13820



Rev. Joe Gilbert
M.C.C. Church
63 Chapin Avenue
Providence, RI 02909

LETTER

Metropolitan Community Church
PO BOX 1462
Providence, RI 02901



METROPOLITAN COMMUNITY CHURCH
OF PROVIDENCE

POST OFFICE BOX 1462

PROVIDENCE, RI 02901

Rev. Marge Ragona, Pastor
5 Junction Street, Providence
(401) 272-9247

Sunday Services - 7:00 PM
134 Mathewson St.

March 16, 1978

Mr. Thomas Pearlman
City Councilman
City Hall
Providence, Rhode Island

Dear Councilman Pearlman:

It has been brought to my attention that it is your intention to bring Anita Bryant Green to Providence to speak against the sexual orientation inclusion in the comprehensive antidiscrimination ordinance proposed for the City of Providence.

As a religious leader in the gay community, I must appeal to you to reconsider this decision.

As a Jew, you better than most can understand oppression in the name of an opposing religious view. Certainly the historic oppression of your people by Christians -- many of them from the same sectarian viewpoint represented by Mrs. Green -- is not unlike what we suffer at their hands.

Whatever your view of the morality of our case or that of Mrs. Green's, the civil rights, the basic human rights, the unalienable freedoms guaranteed all citizens to be sheltered, to work, to eat, and to live in dignity, do not change. When your people were believed to feast upon the bodies of infants at Passover, this was not a belief founded in fact, but was one of ignorance and prejudice. Many of the myths and stereotypes believed of our people are not fact, but also founded in bigotry and prejudice and fear. Anita Bryant Green plays upon those prejudices, enlarges and distorts the fears, and promotes further bigotry.

As a Jew, you must be aware that each person must come to God by his or her own way and in a time when God chooses to deal with that person. The whole area of morality and the person's response to the moral decisions each is called to make is personal. People who are basically good often make immoral decisions -- sexual, financial, or political.

The homosexual in this age has become the recipient of the rage and hatred which were previously accorded Jews, Blacks, and foreigners in this country -- and which it is no longer considered "moral" to express in time-hallowed ways. A new scapegoat has had to be found for the people who have been conditioned to hate. Those who were Anti-Semitic when that was the socially acceptable form of prejudice, those who were Anti-Black when that was the acceptable form of

bigotry; those who were members of the Klan and the Knights of the White Camellia and who rode at night against the Jew, the Catholic, the foreign-born and the Black, to express their Fundamental pride, their Anglo-Saxon pride, and their national pride. In this highly sexual age, they become the Anti-Homosexuals in an era of heterosexist pride. The price is the same -- alienation and rejection for some despised population, overweening pride and self-conceit and the destruction of sensitivity to the needs of others for the oppressor. In the words that were made popular in a song from the musical play, "South Pacific", "You've got to be taught to hate and fear, you've got to be carefully taught."

To bring Anita Bryant Green in to this city to prey upon the fears and encourage that hatred would not create a "moral" situation. It will, of course, catalyze and polarize both sides in the argument. In her wake there have been deaths of homosexuals: Robert Hillsborough was murdered as he walked with his companion in California, stabbed by a youngster who shouted "Here's one for Anita!" A young man suicided by immolation in Dade County during her campaign there.

Is political hay worth being made at such costs to the individual and your own conscience?

We are wary of the effect that such a person would have on a city which has a public cult of "Punk," and an area rich in Neo-Nazism. The possibilities for violence already exist in this city. Our people have recently reported beatings: one in front of the Buttery, the other outside a bar in downtown Providence. Given the provocative wake of Mrs. Green's speaking engagements, such as bumper stickers reading "Kill a Queer for Christ," our community must protest an invitation for her to appear in this city. She brings with her death and further alienation of people. In the voice of your own prophets, "Will a lion roar in the forest when he hath no prey," and "Shall a trumpet be blown in the streets and the people not be afraid?"

Our people also experienced the holocaust. 250,000 of our men and women joined the 6 million Jews in death during the Hitler years. The pink triangle was our symbol of oppression as yours was the yellow Star of David.

To benefit politically from fomenting bigotry and hatred is as immoral as loving one of the wrong gender. When people's fear and hatred of the "Stranger" or the "Other" are manipulable for financial and political gain, it would be immoral to appeal to those sentiments.

As the "People of the Land" cried out in Old Testament times for justice and compassion taught of God our people cry for the same justice in as loud a voice. Can the truly Godly person respond with persecution?

I beg you again to reconsider your decision to eliminate us from the antidiscrimination ordinance and your request for Anita Bryant Green to be brought to this city.

CC: R.I. Council of Churches
Providence Journal-Bulletin
B'nai Brith

Sincerely,
Marjorie F. Ragone
Marjorie F. Ragone
Pastor, Metropolitan Community Church



METROPOLITAN COMMUNITY CHURCH OF PROVIDENCE

POST OFFICE BOX 1462

PROVIDENCE, RI 02901

Rev. Marge Ragona, Pastor
5 Junction Street, Providence
(401) 272-9247

PRESS RELEASE

Sunday Services - 7:00 PM
134 Mathewson St.

March 20, 1978

The United States Constitution asserts that citizens of this nation are entitled to certain "unalienable" rights -- "including life, liberty and the pursuit of happiness." These rights are legitimately taken away only when a citizen engaged in criminal activity which makes that person a menace to society.

Certain members of the Providence City Council are seeking to exclude members of the homosexual community from the city's proposed antidiscrimination ordinance on the grounds that their lifestyle is immoral. We believe that reason shows there to be great danger in seeking to deny Constitutionally-guaranteed human rights on moral or religious grounds, particularly in a city where the doctrine of separation of church and state has traditionally been a hallmark since its very founding.

Various churches* have adopted statements dealing with the issue of homosexuality which properly distinguish between morality and law, in which morality is stated to be a religious issue, while civil and human rights are under law. These statements overwhelmingly point out that homosexuals are entitled to the same human rights and protections guaranteed to other citizens.

We find it deplorable that Councilman Pearlman has invited Anita Bryant to this city. Miss Bryant's whole campaign has been from a narrow, sectarian view of ethics, and has been followed by the death of and acts of violence against homosexuals in Florida and in other states. Providence does not need to have one segment of its population encouraged to prey upon another in the name of what is essentially a religious difference.

It is appropriate for society to set limits on the public behavior of its people. It is another thing entirely to reduce persons whose lifestyle we do not approve to the status of "non-citizens" and "non-persons." Once such a pattern is established, there is no limit to the number of groups which could be added to the "non-human" list.

This Christian church finds it difficult to conceive such an effort to be consistent with the will of God as revealed in Jesus Christ -- who spent much of his life with people the Pharisees of the day also did not approve -- or for that matter with the entire Judeo-Christian ethic in which justice and love were far more important concepts than morality.

We encourage swift passage of the Comprehensive Antidiscrimination Ordinance with all categories retained, particularly to include the sexual orientation section -- since obviously it is that segment of our population which is most in need of this very ordinance at this time.

Rev. Marjorie F. Ragona
Pastor
Metropolitan Community Church
of Providence



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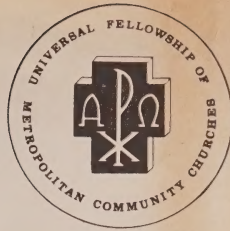
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The Metropolitan Community Church



131 CAMBRIDGE STREET / BOSTON, MASSACHUSETTS 02114 / (617) 523-7664

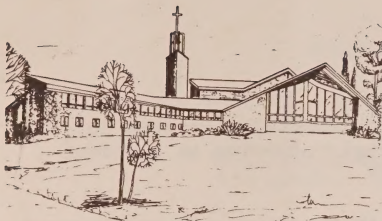
Rev. Edward T. Hougen, Pastor

STATEMENT FOR THE PRESS

As pastor of the Metropolitan Community Church of Boston, I call upon responsible citizens everywhere, regardless of sexual orientation or religious persuasion, to protest the shocking assault upon the rights of gay men and women in Dade County, Florida by an extremist organization known as "Save Our Children from Homosexuality, Inc." It is evident that this well financed campaign of hate tactics and distortion is the first phase of an organized attack on a national level upon a minority that has already suffered untold injustice and persecution. If we stand idly by while this attempt to target and to victimize a vulnerable group of men and women continues, we undermine the fragile structure of respect for the rights and freedom and differences of others that upholds the very foundation of our society.

Edward T. Hougen

Edward T. Hougen



UNITED METHODIST CHURCH OF WESTPORT

49 Weston Road

Westport, Connecticut 06880 (203) 227-4707

MINISTERS: DOUGLAS F. VERDIN - JOHN G. BROWN III

MESSENGER

Volume VII

July and August

Number 7

Margaret and Douglas Verdin cordially invite
the members of the congregation to share their
joy at the marriage of their daughter

Kathryn Louise

and

Mark Richard Henning

on Saturday, August 20th, at 5 o'clock p.m.

in the sanctuary

Regd
call collect
1-203-680-2111
Dick Mickley
L.A.
nervous
cover book
past due

PARISH PERSONALS -----

Jeanne Tingley, daughter of Bill and Norma Tingley, has been in the intensive care unit of Norwalk Hospital following an accident on Sunday evening, June 5th.

Ruth Crow was a patient briefly at Norwalk Hospital last week. Still hospitalized also are Clifton Mills and Bob Allen.

United in Marriage -----

June 4: Brenda Butler and Robert Osborn
June 11: Elizabeth Miller and Stockton Miller-Jones
June 18: Virginia Ruebensaal and James A. Humphreys III
June 25: Jay Aronson and Douglas F. Verdin, Jr. at Medfield, Mass.

Funeral services conducted by Mr. Verdin on May 23, 1977 were for Robert L. Barthalow and Velma L. McElwee

Phone correction for your church directory: Jean Row, 255-4057

PASTORS TO ATTEND LEADERSHIP CONFERENCES; SUMMER CAMPS

Douglas Verdin will be attending a Northeastern Jurisdiction Laboratory School at Watson Homestead, Corning, New York, from July 17 to 23rd, in the senior high youth training section. Wayne Smith and Beverly will also be enrolled in a similar Jurisdictional training conference for senior high youth leaders at Westfield, Mass. from July 31 to August 5th. John Brown will be co-leader for a Sports Camp at Quinipet July 11 - 17th.

SUNDAYS IN SUMMER

9:30 a.m. WORSHIP. Child care provided.

SUNDAY SCHOOL (LEARNING CENTER) Each Sunday through July 31st. For children up through 6th grade. Theme: GOD'S WONDERFUL WORLD

- | | | | |
|------------|--|--------------------------|---|
| July 3: | <u>The Authority of the Governed.</u> | Douglas Verdin Preaching | |
| | Sacrament of Holy Communion | | |
| July 10: | <u>The Strong, Slender Threads of Life.</u> | " | " |
| July 17: | <u>Religion Without Politics: A Thin Mix.</u> | " | " |
| July 24: | <u>Growing Young.</u> | " | " |
| July 31: | <u>What's Your Story?</u> | " | " |
| August 7: | <u>Cana and Communion.</u> | " | " |
| | Sacrament of Holy Communion | | |
| August 14: | <u>No Contract, No Work.</u> | " | " |
| August 21: | Dr. John Brown preaching. | | |
| August 28: | Douglas Verdin preaching. | | |
| Sept. 4: | Dr. John Brown preaching. | | |
| | Sacrament of Holy Communion | | |
| Sept. 11: | Resumption of two services of worship. (See article elsewhere) Introduction of church school and School of Religion courses which begin the following Sunday, September 18. NOTE: Early service will begin at 8:30 a.m. instead of 8:45 a.m. | | |

CHURCH SCHEDULE EVALUATED

The effectiveness of the new Sunday schedule was evaluated relative to the objective of providing a fuller worship and Christian education experience.

The evaluation was based on

- (1) the questionnaire passed out at both services
May 22 and 29
- (2) individual discussions with many members
- (3) analysis of attendance records
- (4) feedback from the appropriate work area commissions.

The consensus of the evaluation was that the new schedule provides the intended advantages to many members of the congregation. Also, it was recognized that a significant portion of the congregation prefers the previous schedule for a variety of reasons. However, on balance it was felt that the new schedule, with possible minor modifications, should be continued into the fall. It was concluded that the early service should be the same as the 11:00 o'clock service, and to achieve this may be started at 8:30 a.m.

George Batchelder
COUNCIL ON MINISTRIES

PASTORS REAPPOINTED AT ANNUAL CONFERENCE

Douglas Verdin was reappointed to serve Westport United Methodist Church for the eighth year, John Brown III for the fourth year, and Wayne Smith (Pastor of the Rowayton United Methodist Church and part-time minister to our youth fellowships) for the second year. At that Conference which met at the University of Bridgeport, our adult choir sang two anthems for the service of ordination at which Bishop Robert E. Goodrich of St. Louis was the preacher, our church orchestra played for the pre-Conference worship led by John Brown, Finis Williams was reelected to the Council on Finance and Administration, and William T. Louth was named one of two lay members from the Connecticut West District to the Conference Board of Church and Society.

CHURCH SCHOOL FOR SUMMER

A combined preschool childcare will be held in the Kindergarten Room beginning June 27th and running through September 4th.

"God's Wonderful World, a Study of the Ten Commandments" will be held during the Summer Worship Service at 9:30 a.m. for all children who will be going into grades 1 - 6. The Learning Center activity will run from June 27 - July 31. (6 weeks)

For the month of August there will be preschool childcare only. All older children are urged to worship with their families. Children should not be allowed to roam around the church unsupervised.

CONGRATULATIONS to the new advisers to the Junior High MYF:

Julia and David Hoffman

Beverly and Richard Slayton

By September we hope to have two other counselors to join these four and Ellen and Bill Smith.

FRIDAY EVENINGS AT THE BEACH

What could be more relaxing on a Friday evening than joining with other church members for a couple of hours of friendship and fun at the beach? This year both Compo Beach and Sherwood Island will be used to facilitate it for Westonites to attend. Bring your own picnic supper and plan to arrive around 6:00 p.m.

COMPO BEACH -- July 15 and 29; August 19. Take the road to the right after Guards Station and follow it to the end to picnic area. (Grills are available.)

SHERWOOD ISLAND -- July 22; August 5 and 26. Across from the pavillion. Use pavillion parking area. Bring your own grill.

LOOK FOR THE FLAG!

Reminder: August 12 is the ice cream social at the church.

CALENDAR EVENTS FOR JULY

July 3	Sunday	9:30 a.m.	Every Sunday Church Worship
		9:30 a.m.	Communion
		9:30 a.m.	Church School for 1st - 6th through July 31, <u>pre-school</u> child care through July & August

July 5	Tuesday	9:00 - 12:00	Vacation church school at Saugatuck Congregational Church
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July 15	Friday	6:00 p.m.	Church Family Picnic every Friday evening through August 26 (Not Aug. 12)
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July 15	Compo Beach
22	Sherwood Island
29	Compo Beach

Aug. 5	Sherwood Island
Aug. 19	Compo Beach
26	Sherwood Island

July 18	Monday	8:00 p.m.	Council on Ministries 22A
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CALENDAR EVENTS FOR AUGUST

August 7	Sunday	9:30 a.m.	Worship and Communion
August 12	Friday	5:00 p.m.	Ice Cream Social and Film Festival
August 20	Saturday	5:00 p.m.	Wedding of Kathryn Verdin and Mark Henning
August 21	Sunday	5:00 p.m.	Clam Bake at the church
August 27	Saturday		Family Canoe Trip
		11:00 a.m.	Wedding of Betty Schongar and Joseph Gardner
		2:00 p.m.	Wedding of Lisa Kyle and Ronald Megna

Alcoholics Anonymous will meet as usual through July and August

Monday	8:00 p.m.	2A
Tuesday	12:00 Noon	Fellowship Hall
Thursday	8:30 p.m.	2A (Women's Beginners Group)
Saturday	8:30 p.m.	Fellowship Hall

PASTOR-PARISH RELATIONS COMMITTEE CONSIDERS
ALLOCATION OF MINISTERS' TIME

On June 20th at the Pastor-Parish Relations Committee meeting, Douglas Verdin and John Brown presented proposals for their shared ministry in the coming year. The PPRC wholly supports these proposals and because they are of such importance to each member of the congregation, the pastors and the committee wish to share them with you

Both ministers, recognizing the growing need for pastoral care through visitation, crisis counseling and small group experience, have professed a desire to devote a greater portion of their time to these expressed needs of individuals. In order to maintain and improve their counseling skills, both pastors hope to participate in ongoing training opportunities.

Other pastoral responsibilities will be more individually pursued: due to the increased lay leadership in the music program, John will be able now to become more deeply involved in the area of social concerns; he hopes to participate more fully in leadership development; and finally as a further expansion of pastoral care, he intends to devote time and energy to identifying and meeting the needs of this extremely mobile and changing Christian community.

Douglas, in addition to his pastoral care duties, also is primarily responsible for administration and preaching. Because of the demands that increased pastoral visitation will require, he hopes that a greater portion of administrative tasks can be performed by lay persons. This, too, will allow him to devote the greater time he feels he needs for sermon preparation and preaching. As a member of the Youth Ministry Council, he will devote more of his time to defining the needs of and working with the youth of this church. He also feels that he will be able to help us as a church identify our own goals in light of the professed objectives of the New York Conference.

Jean Row, Chairperson
Pastor-Parish Relations
Committee

PLEDGE REMINDER

As we approach the summer vacation months we would like to request that everyone make a special effort to keep their pledge current. Our experience over the past few years has been for the summer period to reflect a fall off in pledges, and consequently an inability to keep current with our expenditure requirements.

The receipts to date this year have been encouraging, and with a special effort to maintain this record during the summer, we can hopefully avert the "budget crunch" experienced in prior years.

NEW ENGLAND CLAMBAKE -- SUNDAY, AUGUST 21 -- 5:00 p.m. --
AT THE CHURCH

Reservations are filling for the authentic New England Clambake under the direction of Westport Clammaster Jeff Hahner with Laurie Batchelder and Joan Irvine. The menu includes a cup o' chowder, clam steamers, plenty for all, vegetables in a cheese-cloth bag, corn on the cob, garden grown salad, 1½ lb. lobster, watermelon, coffee and iced tea. Cost per person is \$10.

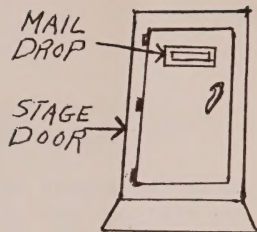
Orders for the lobsters must be in one week ahead so reservations must be in before August 16. Limited to first 100. Call now for reservations, Shirley Reynolds, 226-4311.

FAMILY CANOE TRIP is August 27th. If you are interested in joining in for that day of fun canoeing on the Delaware, please call 226-0784 or sign the sheet in the Narthex. We must know how many are going by JULY 15.

OUR SINCERE THANKS TO EACH AND EVERY ONE OF YOU WHO WORKED SO HARD TO MAKE THE CHURCH FAMILY PICNIC SUCH A SUCCESS!

Bob and Jean Steinfeldt

AFTER-HOURS MAIL OR MESSAGES? The church now has a mail drop at the stage-door entrance to the church, on the right as you come in from the upper parking lot. Please make use of it.



UNITED METHODIST WOMEN

The lovely home of Liz and Gay Land on Long Island Sound was the setting for the annual UMW picnic on Wednesday, June 8.

The following officers were installed during the brief business meeting:

Co-Presidents: Margaret Fleckenstein
Edith Grimes

Co-Vice-Presidents: Helen Chappell
Ginny Kuhlman

Recording Secretary: Betty Reichard

Treasurer: Mary Cummins

Membership: Ann Daisomont

Spiritual Growth: Rosalie Danbury

Corresponding Secretary and Supplies: Gene Hutton

Nursery: Joy Jones

Rummage: Selma Crawford

Yearbook: Sandie Cole

Church Women United: Ellen Louth

Stationery and Vanilla: Linda Edwards

Mothers Day Out: Beverly Hightower

Nominating Committee: Charlotte Knight
Eloise Moore

Shelton Home Auxiliary: Joyce Rasmussen, chairperson
Selma Crawford
Etta Hunt
Edith Mahn
Millie Shippey

Linda Edwards, who is involved in the life of our UMW and our church in many ways, received a Special Membership Pin during the meeting.

Anti-homosexual crusade in Fla.: morality confused with the law

Volatile issues frequently evoke more emotion than reason among human beings. As the recent debate in our own church illustrated, homosexuality is among the most volatile issues of our time.

Recent developments in Dade County, Florida have added a new dimension and new intensity to the homosexuality debate. In January of this year, Dade County Commissioners passed an ordinance designed to protect the civil rights of homosexuals. That ordinance was repealed last week by voters in Dade County by a margin of more than two-to-one.

Now leaders of the anti-homosexual forces there are vowing to take their crusade to other parts of the country. Led by singer Anita Bryant, the anti-homosexual forces say that they are "following the will of God."

The United States Constitution asserts that citizens of this nation are entitled to certain "unalienable" rights — "including life, liberty and the pursuit of happiness." These rights are legitimately taken away only when a citizen engages in criminal activity which makes him clearly a menace to society.

We believe last week's Dade County referendum is a classic example of people voting with their emotions rather than their minds. We believe reason shows there to be great danger in seeking to deny Constitutionally-guaranteed human rights on moral or religious grounds.

The United Methodist General Conference adopted a statement dealing with homosexuality in 1972, and reaffirmed it in 1976. We believe this statement properly distinguishes between morality and law. On biblical and theological grounds, we do not condone homosexual behavior, and consider it "incompatible with Christian teaching." At the same time, we affirm that homosexuals are entitled to the same human and civil rights guaranteed other citizens.

Having won her battle in Florida, we hope Miss Bryant will decide not to take her anti-homosexual crusade into other parts of the country. It is entirely appropriate for her — and for us — to express moral disapproval of homosexuality. It is entirely appropriate for society to set limits on the public behavior of its citizens. It is something else to reduce persons whose private lifestyles we disapprove to the status of "non-citizens." Once such a pattern is established, there is no limit to the number of groups which could be added to the "non-citizen" list. We find it difficult to conceive any such effort to be consistent with the will of God as revealed in Jesus Christ.

The SEPTEMBER MESSENGER deadline is Friday, August 26, at 3:00 p.m. Please leave your signed articles in the church office.

UNITED METHODIST CHURCH
OF WESTPORT

49 Weston Road
Westport, Connecticut 06880

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Boston, MA 02130



Christianity and Crisis

Vol. 37, Nos. 9 & 10,

May 30 & June 13, 1977: \$1 a copy

A special issue on

HOMOSEXUALITY

The debate in the churches over the ordination of homosexuals raises the fundamental question: Is homosexual practice morally wrong?

The traditional condemnation of homosexuality brings great suffering to gays, gives straights a seeming license for cruelty.

Homosexuals themselves assert that they did not choose their orientation but discovered it. Research increasingly supports this assertion.

The scriptural and theological bases on which condemnation of homosexuality has been founded are under challenge. The condemnation itself, and the treatment of homosexual persons which flows from it, are out of harmony with the central message of Christian revelation.

THEREFORE...

The Debate on Homosexuality

We Vote For Change

A COURTEOUS LETTER from a new subscriber responds to James B. Nelson's article "Homosexuality and the Church" (April 4 issue) by expressing disagreement and asking: "... [A]re you going to print the other side, or have you already done so? If so, may I have a copy of that edition?"

The letter is worth quoting further:

I realize that this is going to be a gigantic issue in the church which could well destroy much of the unity we have worked for these past years. No matter which way the decision goes, many people are going to be hurt and bitter. I can see Nelson's article as an attempt to find a middle ground on which the Christian can accept the gay life style, but I can't buy it.

Our correspondent, a pastor in Indiana who is also engaged in graduate work, reports that he has had a number of friends among the gay people at his university:

They know my position, which is to accept them as persons without public or private judgmental criticism and allow them to be responsible before God, who will judge what is right and wrong in his time. . . . Personally I think he already has said enough in the scriptures, but at the same time I am not willing to throw away my friends. To me, my own position sounds wishy-washy and a rationalization, and I fear for what is going to happen in the Church of Jesus Christ on earth. However, the greatest issue I see is how Christians can deal with this problematic issue in love and understanding rather than in hatred and cruelty.

If we had invented this letter for the purpose of introducing the present issue, it could not be more useful. The first order of business is a direct response to its queries. No, there is no previous issue of *C&C* arguing the other side of the question; and No, there is no present intention of publishing an article or issue making a case against Dr. Nelson's position, which favors "the full Christian acceptance of homosexuality and its responsible genital expression."

Why not? One way to learn our reasons is to read the material in this issue. Apart from Tracy Early's reportorial survey, all the articles take a stand on the question. Though there are differences of nuance and

emphasis, their authors are all in substantial accord with the position articulated earlier by Dr. Nelson. We do not find these statements merely interesting or challenging, merely worthy of a hearing. We find them persuasive.

Originally this issue of *C&C* was to be more narrowly focused; it was to address the question of church policy on the ordination of declared homosexuals. That subject has its own complexities; if mainline denominations ordain gay ministers, for example, will they serve only in predominantly gay congregations? It became clear, however, that the real question the churches must deal with is not a matter only of policy or polity. What will it *mean* if churches ordain gays? In short, there is an antecedent ethical issue: Is homosexuality as a way of life wrong?

Our Indiana correspondent concludes his letter by repeating: "I don't know the answer, and the best I can do is to suspend judgment for the time until God speaks again." We don't *know* the answer either, and we claim no special illumination. The difficulty for the churches is that to suspend judgment is no longer a possible course. When decisions are necessary, we have to presume that God's will can be discerned, if we have eyes to see, in the evidence at hand. In our reading of the evidence there is no longer a tenable case for excluding homosexuals from *full* participation in the life of the church and of society.

We also believe that it is time, or past time, for people who have arrived at this conviction to give it voice. This is not an immediately obvious conclusion. As Peggy Way makes clear in autobiographical passages of her essay, such declarations are not without risks; in affirming the rights of homosexuals, a person (or a journal) may lose effectiveness on other issues. Ms. Way also points out that sexuality itself, including the issue of homosexuality, is only one aspect of human life, and not the most central.

As many readers will disagree with the journal's view, and some will object strongly, why single out homosexuality for so thorough a discussion? Why take a stand?

—Because, as Tracy Early has phrased it, this once

untouchable issue is now unavoidable. Though task forces and special commissions of the churches will continue their studies yet a while, the time for decision is approaching, largely because homosexual Christians themselves insist that the issue be confronted.

—Because, given its tradition, it is not appropriate for CHRISTIANITY AND CRISIS to await and then endorse (or criticize) whatever consensus may emerge. As an independent religious journal C&C does not speak for the churches but to the churches. A journal of opinion may risk its survival by voicing the wrong opinions, but a journal of opinion without opinions has no reason to survive.

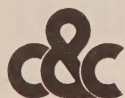
—Finally because, unlike our correspondent, we find it impossible any longer only “to accept them [homosexuals] as persons,” leaving it to God to judge their philosophy and behavior. As a personal pastoral standard, such a stance may be a sufficient guide. It is no longer an adequate or even a possible stance for the churches. They are being asked either to reaffirm or to revise *their* judgment of *God's* judgment. And this demand is coming from within the churches, from persons who have every right to insist on an answer.

What the tradition and the churches generally now proclaim as coming from God is that homosexual acts

are by definition perverse, repugnant and sinful; that homosexuality itself is a distortion of human nature; and that this distortion, whatever its source or cause, regardless of the power it may exert, must be resisted and, if possible, rooted out. This teaching both reflects and confirms the thinking of the heterosexual majority, whose attitudes in turn create the context in which homosexuals live their lives.

Some of the consequences for gay people may be learned from the writings that follow, especially from the concluding section of the article by Peggy Way, the testimonies of Nancy Krody and Louie Crew and the analysis by James Harrison. What they tell us is that homosexuals, because they are homosexuals, are physically abused on occasion, frequently ridiculed or caricatured, subjected constantly to social exclusion and disdain. They are sometimes refused acceptance by their own families; often they are frozen out of religious fellowship and denied pastoral care. They are also denied equal protection of their civil rights and equal access to vocational opportunities. Most of all, regardless of personal qualities and achievements, they are denied personal respect.

Not all heterosexual persons participate in these denials and exclusions; on the other hand, few stand in opposition. This atmosphere of rejection is per-



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vasive; it seems safe to say that a majority of the heterosexual majority feels licensed to inflict a special misery on homosexuals, to treat them cruelly and unfairly and then blame them for any aberrational behavior that may result. Clearly the moral authority of the churches is involved here. Gays are not just different from the majority; they are certified—by the churches—to be *sinfully* different. It follows, even for many practicing Christians, that when gays are the target it is all right to throw the first stone. We submit that an ethical teaching that helps bring such consequences is properly subject to radical challenge.

Moving closer to the core of the issue, we submit further that something is badly out of kilter when the physical character of sexual practices, considered wholly apart from the emotions and commitment these practices may express, is accepted as sufficient grounds for moral condemnation. The real theological problem, we believe, is not that of reconciling acceptance of homosexuality with the scriptural pas-

sages that appear to condemn it, but rather how to reconcile condemnation of homosexuals with the criteria of morality that are truly central to the Christian message. In determining human and ethical uses of sex, it is not the laws of biology we must consult but the law of love. To say this is not to relativize the scriptures or to make our burdens light; on the contrary, it is a hard saying.

It goes without saying that no one is obliged to move further on this issue than his/her conscience will permit, and that we are all obliged to deal with it (as our correspondent urges) "in love and understanding rather than in hatred and cruelty." It is our view, however, that in the church the burden of proof rests on those who would maintain the policy of condemnation and ostracism that is our inheritance. And we believe that not the least consequence of a shift in this policy will be liberation and enlightenment for ourselves.

THE EDITORS

Continuing The Discussion 'Homosexuality and the Church'

We begin this symposium by revisiting an article that, in the minds of the editors, remains integral to the discussion: "Homosexuality and the Church" by James B. Nelson (April 4 issue). This exchange focuses on the opening section of the article, dealing with the interpretation of Scripture with respect to homosexuality. John W. Espy is a student at Yale Divinity School. James Nelson, professor of Christian Ethics at United Theological Seminary of the Twin Cities, sends his response from Cambridge, England, where he is on sabbatical leave.

John W. Espy

IT IS WORTH NOTING that exegesis of scriptural themes in defense of homosexuality by James Nelson has been most negligent. The common tendency is to rely on such all-encompassing hermeneutical statements as Dr. Nelson's "invitation to human

wholeness" in Jesus Christ and to treat other themes as isolated and culturally conditioned.

However, the consistent biblical theme of "covenant," particularly regarding marriage, has important bearings on the question of homosexuality. In Genesis 2 the core of the relationship between man and woman is not simply a "mutuality," replaceable by homosexual love; the claim is that woman is taken out of man, that they are for each other, interdependent and made to be rejoined. This grounds heterosexual relationships, and only these, in God's very purposes for the being, growth and companionship of people. This is what the Bible says about homosexuality as a natural sexual orientation; it leaves no room for it.

We may observe further that Dr. Nelson is wrong to draw from the Onan story in Genesis 38 "the strong procreative emphasis characteristic of the Hebrew interpretation of sexuality." The creation story shows that the foundation of sexuality lies in the natural interdependence of man and woman.

This understanding is upheld as one reads on in the Bible. Further, *purity* in sexual relationships is

shown to be a part of one's total relationship with God. Thus part of the thrust of the Holiness Code in Leviticus is that because of the holiness of God and of his sanctuary, one may not come recklessly and profanely into his presence; as a primary rule of this reverence, it is forbidden to "uncover the nakedness" of whomsoever one desires—man, woman or beast. These restrictions are placed on sexual expression for the sake of purity and may not be dismissed lightly, whatever one does with such a law expressing the same concern in a merely symbolic way as that about mixed fibers in one's clothing.

The point is holiness, and not just cultic cleanness or the expandable "responsible use of sexuality" that Dr. Nelson finds in these texts. It is impossible to escape the biblical claim that God is holy or the biblical call to walk in holiness. This is of great importance for Christians who would continue as practicing homosexuals, for to receive the Bible as *authoritative* must by definition include receiving it as a guide for one's life; and here it unequivocally calls for purity and righteousness, and in terms that clearly exclude homosexuality.

It may briefly be said that the marriage covenant, as natural and as essential to holiness and so to faithful worship of the one God, is upheld by the prophets and by the gospels. Because the Bible defines "covenant" in exclusively heterosexual terms (only heterosexual relationships are natural), one may say that wherever it is held forth in Scripture, homosexuality is implicitly condemned. Thus, a great part of Paul's cultural "prejudice" is in fact biblical tradition, a long-standing doctrine of the theological and ethical implications of the marriage covenant.

Further, to weaken the force of Romans 1:26ff. on the grounds that only *some* homosexuals sin against nature is an unfortunate case of allowing a text to stand without letting it condemn oneself. Clearly Paul is in line with Genesis and the entire biblical tradition in a flat denial that any such thing as "natural homosexuality" exists; here he describes its unnatural origin, and in I Corinthians 11:8ff., 11ff., he continues that view of the exclusive "naturalness" and interdependence of the male-female relationship; and with this tradition he condemns not only idolatry but all the covenant violations that follow from it. No strong case can be made that the Bible condemns only homosexual *lust* despite Dr. Nelson's "dishonoring of persons" as the only sexual sin; the point is that, whatever the motives, all homosexual practice is impure *as such*, because it denies nature, the interdependence of man and woman, and God's command toward reverence and holiness.

It is indeed unfortunate that society takes an inhumane view of homosexuality while condoning such

breaches of the biblical covenant as premarital intercourse and adultery. As one who seeks to be a biblical Christian, I am not led by this to work for a culture that will exonerate further libertinism but to pray and work for a wider hearing of the Bible's message in all of its bright, sharp, offensive facets and implications. There is a great acceptance for the homosexual in Christ, but it presupposes that the homosexual, like all of us, come as penitent sinner, ready by the grace of God to repudiate past covenant violations and to pursue purity of life and mind in the fear of God and the power of Christ's Spirit.

James B. Nelson

BOTH MR. ESPY AND I want to deal seriously and faithfully with the Bible in matters of sexual ethics. Unfortunately, space does not permit discussion of our apparent differences on the basic question of how one moves from biblical materials to specific moral judgments in the contemporary world. I shall have to limit my reply to the several themes he has raised.

Natural law. The idea of an exclusively heterosexual complementarity embedded in eternal natural law—which Mr. Espy reads in Genesis 2—runs into several serious difficulties: (1) The Hebrew mind, oriented toward the dynamics of history, does not, I believe, teach a clear doctrine of fixed, immutable categories of nature in the tradition of natural law philosophy. (Even Paul, who did borrow certain ideas from the Stoics, uses "nature" in a variety of ways, frequently referring to matters of cultural custom, cf. I Cor. 11:14.)

(2) The biblical writers did not understand homosexuality as a psychosexual orientation over which an individual has little, if any, choice. They assumed that homosexual acts were engaged in by basically heterosexual persons. But, if one's "nature" (if we can use that term) is same-sex oriented, and if heterosexual acts are experienced as deeply contrary to one's own constitution, then such passages as Romans 1:26-27 must be read differently than Mr. Espy apparently does.

(3) A doctrine of exclusive heterosexual complementarity seems to presuppose that there are certain ontologically grounded "masculine" and "feminine" traits. But this overlooks the overwhelming role that culture plays in sex role definition. It covertly demands

women's continued dependency and undercuts the invitation to both sexes to develop, by God's grace, their unique personal wholeness. Finally, it raises immensely difficult questions about the possibilities for celibate persons—including Jesus—if, as Mr. Espy says, "the marriage covenant [is] natural and . . . essential to holiness and so to faithful worship of the one God. . . ."

Purity and holiness. Mr. Espy's interpretation of the Leviticus Holiness Code needs to take more seriously its historical and cultic context. In these passages acts are condemned not because of some intrinsic aberration but because of their association with idolatry (particularly, in the sexual references, to Canaanite idolatry). If Mr. Espy is to select the sexual passages (and only certain of them at that) as ethically binding for Christians—consigning the others to a category of "merely symbolic" representations of holiness—he must still face difficult questions: Should an infraction of the (male) homosexual law deserve the death penalty? Why are female homosexual acts not mentioned? Is there to be a double standard? Why does the fear of male homosexuality appear to be so closely bound with female subordination in a patriarchal society?

Though Christians are to live by grace and not under the domination of the law, surely there is still relevance in Leviticus' central message: Because Yahweh is our God and Yahweh is holy, we, too, are called to holiness. And holiness in the message of Leviticus is faithfulness and separation from everything idolatrous. Persons today, whether heterosexual or homosexual, who make their sexuality the central organizing principle of their lives are, indeed, subject to the judgment of idolatry. But we in the heterosexual

majority are undoubtedly deserving of a particular judgment: Quite typically (and quite cruelly) we have insisted that the gay person must be centrally defined and evaluated on the basis of sexual orientation, and not essentially as a unique child of God.

Grace. Mr. Espy seems to hold to a doctrine of conditional grace: God's acceptance (of any of us) presupposes our repudiation of past covenant violations. This comes uncomfortably close to works-righteousness and to a dilution of what I take to be the Gospel's message of radical grace. Further, as applied to gay persons it seems to rest upon several assumptions: that one's sexual orientation is a result of meaningfully free choice; that acts of committed gay love are intrinsically inferior in motivation, intention and consequences for human enrichment; and that, by definition, the covenant expressed in a gay union cannot be faithful. For reasons I have expressed in my article I must reject these assumptions.

The central norm of Christian ethics. I have argued for a single standard for Christian sexual ethics regardless of one's affectional orientation. That standard is love. Indeed, this relativizes our understandings of "nature," and it forces us continually to reevaluate our notions of "holiness." But love as defined in Jesus Christ is neither sentimental nor slack. It mandates a rigorous ethics. It calls the church to an ongoing task of transforming its moral practices and traditions.

Thus, I would join Mr. Espy in urging faithfulness to the Bible's message "in its bright, sharp, offensive facets and implications." But we differ on some hermeneutical procedures and in some theological assumptions. Therefore, on the issue of homosexuality, we find the offense in different places. □

The Struggle in the Denominations Shall Gays Be Ordained?

Tracy Early

IN ONLY 10 YEARS the question of ordaining homosexuals has gone from the unthinkable stage to the unavoidable—at least as an issue requiring thought and decision.

TRACY EARLY is a free-lance journalist specializing in religion who has contributed previously to these pages. He writes frequently for "The Christian Science Monitor." The author wishes to acknowledge the generous assistance of Religious News Service in the preparation of this article.

Church officials were always aware that some homosexuals had been ordained; but generally it was considered a scandal whenever a case became public, and people preferred not to think about it. Now, however, ordination candidates are forcing the issue by declaring openly that they are homosexual. And they are making this declaration without expressing any sense of repentance, any intention or even desire to change

their pattern of sexual activity.

In the past tolerant officials perhaps knew that certain candidates were homosexual, but they ordained them anyway, reasoning that no sinless candidates would ever be found. Now the issue is presented in a way that makes it difficult to ordain homosexuals without implying moral approval of their behavior.

These changes regarding ordination have occurred simultaneously with developments in society at large, particularly the decision of many homosexuals to declare themselves openly and fight for acceptance. In the ecclesiastical sphere the new situation began to develop in 1968, when the Rev. Troy Perry organized a denomination oriented to the homosexual community. He had been a minister in the Church of God (Cleveland, Tenn.) but was asked to leave when he revealed his homosexuality to a district overseer. Perry's decision to form a new denomination rather than slip into obscurity did not immediately involve the ordination issue, but it put before the nation a homosexual openly insisting on his role as a Christian minister.

Perry has continued to move about the country, and his denomination, the Universal Fellowship of Metropolitan Community Churches, has grown so that it now reports more than 100 congregations in the US and other countries. (In 1976 it was included for the first time in the *Yearbook of American and Canadian Churches*, a publication of the National Council of Churches. A listing in the *Yearbook* signifies nothing officially, but it does reflect a sort of acknowledgment that the church has become part of the religious scene.)

So with a growing number of well-publicized congregations deliberately oriented towards homosexuals and led by homosexual ministers, the idea of homosexual clergy no longer was unthinkable.

The issue has emerged most insistently in mainline Protestant member churches of the NCC. The United Church of Christ (UCC) tackled the question in 1972, when the Golden Gate Association in California ordained a self-declared homosexual, William R. Johnson. The denomination's Council on Church and Ministry had advised against it, but under UCC polity the local association has the right of final decision. The issue was expected to come up during the 1973 General Synod, but—reportedly because of an overcrowded agenda—it was referred to the Executive Council. This body, in turn, asked the Council on Church and Ministry to take up the question again. And this time that council wrote a statement advising associations that the issue should not be “homosexuality as such” but an ordination candidate’s “total view of human sexuality.” Since then some associations may have ordained known homo-

sexuals, but no cases have been publicized.

In 1975 Edward and Margaret Hougen, a UCC clergy couple with two young children, got extensive publicity when he declared from his Orange, Mass. pulpit that he was homosexual and she reported that she had extramarital sexual relationships. When they subsequently moved to Boston, where he became pastor of the Metropolitan Community Church (which had been rejected for membership in the Massachusetts Council of Churches), their ministerial standing in their former UCC association was revoked. The Metropolitan Boston Association then refused to give them standing, not only because neither was serving a UCC congregation or agency and he was affiliated with another denomination, but also because of their “stated views and practices in marriage.” (Johnson, meanwhile, remains a minister in good standing, though he has not been serving a UCC church or agency, and is engaged in graduate study, counseling, teaching and speaking on homosexual issues.)

The UCC Board of Homeland Ministries has prepared a study document on human sexuality, and will present it to the denomination's General Synod in Washington, D.C., (July 1-5) for possible referral to local churches. It does not deal with ordination directly, but discusses homosexuality along with other issues.

Most Divisive Issue since Slavery?

Ordination of homosexuals became the subject of nationwide debate among United Methodists in January 1974, when the church's Council on Youth Ministry (now National Youth Ministry Organization) adopted a resolution declaring that homosexuality should not be a bar to the ministry. Charles Keysor, editor of the United Methodist evangelicals' publication, *Good News*, quickly warned that a campaign for ordination of homosexuals could lead to the “most divisive event since slavery split the church” before the Civil War.

In 1975 the *Texas Methodist/United Methodist Reporter* published a series of articles opposing ordination of homosexuals. Later, reporting on a survey response that was double what it had ever received, it said those responding were 95 percent opposed. United Methodist bishops declared their opposition in a meeting the same year, and several annual conferences acted similarly. The Methodist Federation for Social Action, an unofficial group, came out in support of ordaining homosexuals.

The Division of Ordained Ministry expressed the judgment that the denomination's stance in its Social Principles precluded the ordination of homosexuals.

At the 1976 General Conference delegates rejected one proposal by the Board of Church and Society that the Social Principles be altered in the direction of expressing greater acceptance of homosexuality, and another from the Women's Division of the Board of Global Ministries establishing a four-year Study Commission on Human Sexuality that would include homosexuality among its topics. Since the delegates also rejected attempts to insert into the Book of Discipline a specific ban on ordination of homosexuals, actual handling of the issue remains in the hands of local annual conferences.

Occasional local incidents indicate a reluctance to accept homosexual ministers who make a public issue of their sexual orientation, though there are indications of greater tolerance when they do not. Eugene Leggett, a minister of the Southwest Texas Conference, was suspended in 1971 after he announced his homosexuality; in 1975 the conference rejected his appeal for reinstatement. In Berryville, Va., Vic T. Brittain, separated from his wife after 12 years of marriage and three children, preached a sermon announcing his homosexuality and was removed from his three-church pastorate. "We were sorry to see him leave," said a lay leader of one church. "But you just don't want a homosexual to be your preacher."

Such attitudes may be present in other denominations, but ordination of homosexuals presents a somewhat different situation to the United Methodist Church, which guarantees an appointment to every minister, than to denominations that ordain individuals who find positions more or less on their own.

For the United Presbyterian Church (UPC), the question of ordaining homosexuals arose unavoidably in 1976, when the New York City Presbytery asked for advice from the denomination's General Assembly. The presbytery faced a decision concerning an applicant for ordination who had made known his homosexuality to presbytery officials, but whose name was not revealed publicly. The presbytery asked for "definitive guidance," reporting that it found existing church guidelines insufficient. (And, in fact, there apparently are few if any official documents of any church stating that avowed, practicing homosexuals *cannot* be ordained.)

The 1976 General Assembly approved a committee majority report stating that ordination of an avowed, practicing homosexual would be "injudicious, if not improper," but qualified this judgment with the phrase "at the present time." The assembly rejected a minority report stating more categorically that homosexuality was sinful and that homosexuals should not be ordained as pastors, elders or deacons.

The assembly also asked Moderator Thelma Adair

to appoint a task force to make a two-year study of the issue; Virginia West Davidson of Rochester, N.Y. was subsequently named to head a 19-member task force that has held hearings in various cities and prepared study packets for use in local churches. Hearings will also be held during this year's General Assembly in Philadelphia (June 21-29), but the Huntsville (Ala.) Presbytery is proposing that the assembly bring the study to an end this year and declare its (negative) position on the basis of scriptural principles.

The UPC's chief staff executive, Stated Clerk William P. Thompson—who is also president of the NCC and of the World Alliance of Reformed Churches—answered a question at the January 1976 meeting of the Presbyterians United for Biblical Concerns (PUBC) by saying: "I would not ordain a homosexual. If I were a member of a presbytery, I would vote against it. As I read the Bible, homosexuality is a sin. Mind you, I realize there may be some sinners here in this room. However, my problem is the use of the terms 'avowed' and 'practicing.'"

Some Contradictions for the Church

The task force was reportedly upset that Thompson made a public statement before its study had been completed; later, Managing Editor Mayo Y. Smith of *A.D.* (the UPC-UCC magazine) said Thompson indicated in an interview for the June issue that "his statement was made strictly for the present time, in view of the declaration of last year's assembly and in view of the continuing study of the task force." Meanwhile, the PUBC concluded a three-day consultation on homosexuality during its annual meeting, stating it opposed ordination of "avowed, practicing" homosexuals but accepted ordination of those who were "repentant, nonpracticing."

The Presbyterian Church, US (PCUS) also has had a study of homosexuality under way this past year. At its General Assembly (June 11-17) delegates will be asked to distribute a paper, "The Church and Homosexuality: A Preliminary Study," to the churches for their reactions. Though ordination is not the subject of direct consideration, it will likely be discussed as an unavoidable issue.

In the Episcopal Church the issue moved into the limelight in December 1975 when Bishop Paul Moore of New York ordained as a deacon a self-declared homosexual, Ellen Marie Barrett. In doing so Moore praised her "courage and compassion in her identification with the so-called gay community" and commented: "Jesus himself was not afraid to love anybody he felt like loving, and that included just about everybody except the Pharisees." But at that time the

question of whether women would be admitted to the priesthood absorbed everybody's attention, so her ordination as deacon got relatively little comment.

Barrett appeared to think that the homosexuality issue would likewise receive little notice when she and another woman were ordained as priests after the 1976 General Convention approved ordination of women. "Most of my opponents are so incensed about us being female that my being gay, if it comes up, will be sort of a footnote," she commented shortly before her ordination in January. Subsequent events have proven her gifts of prophecy to be limited. Already upset, losers in the General Convention battle were outraged to find that one of the very first women receiving ordination was an avowed lesbian.

Moore said that he was "amazed" by the reaction: His mail was "enormous" and mostly negative. Some upstate parishes of his diocese, more conservative than Manhattan where his cathedral and residence are located, began talking about withholding funds. Ernest Johns, minister of Christ Church, Suffern, said the parish could no longer look to Moore as "our spiritual father in God."

Bishop William C. Frey of Colorado, writing Moore when the ordination was first announced, pleaded with him not to go through with it. Frey argued that such action would not represent the "mind of the church" and would be damaging. "There are far more constructive ways to show pastoral concern for homosexuals."

Several dioceses, among them Tennessee and Georgia, expressed their opposition in annual conventions after the ordination. Texas, by a vote of 342 to 188, asked for Moore's removal. North Ohio voted down a resolution against ordination of homosexuals, and a similar resolution was tabled by Los Angeles. North Florida declared that "those who as a matter of course engage in homosexual activity" are not fit candidates for ordination, and proposed an amendment to the church's constitution to this effect.

Moore said letters criticizing him had ranged from "absolutely frantic" to "reasonably dissenting." He said, however, that other people had called his action "courageous and important." Some of those he talked with, homosexuals and people with homosexual relatives or friends, were "almost moved to tears" and saw the ordination as an act affirming God's love for homosexuals.

But across the church, storms of opposition were predominant. Presiding Bishop John M. Allin, who is decidedly less liberal than Moore, felt led to warn against excessive reaction, and assured Episcopalians that their church would not be destroyed by a single ordination.

The 1976 General Convention authorized a three-

year study of homosexuality, but in April the Executive Council requested that no more homosexuals be ordained until the 1979 convention considers the issue. Meanwhile, Malcolm Boyd, an Episcopal priest and nationally known author and speaker, has announced that he is homosexual. Such announcements could put the church in a contradictory position if it refused to ordain homosexuals but took no action against priests who waited until after ordination to declare their homosexuality.

Another contradiction may lie in divergent stands regarding homosexuals in church and in society. When the NCC adopted a resolution in March 1975 supporting civil rights for homosexuals, the wording was modified to avoid implications seen by some Governing Board members regarding ordination. But if churches criticize government or other institutions for discriminating against homosexuals, and themselves continue to discriminate in employment, they may find critics charging them with inconsistency.

Eastern Orthodox churches, who are also members of the NCC, strongly reject the idea of ordaining homosexuals, if they recognize it as a topic even to consider. The Greek Orthodox Archdiocese, in its biennial meeting last year in Philadelphia, made no specific reference to ordination but called homosexuality "an insult to God," "blasphemy," an "immoral and dangerous perversion" and "sinful failure." Earlier this year Greek Orthodox Bishop Soterios of Toronto was reported as commenting that Moore's ordination of a homosexual "horrified and disgusted" him; any homosexual priest discovered in his diocese, he said, would immediately be defrocked. Archbishop Torkom Manoogian of the Armenian Church of America commented that he conceivably might accept ordination of women if approved by the leadership of his church, but could not condone ordination of homosexuals.

Homosexuality and the Meaning of Ordination

Outside the NCC the Southern Baptist Convention (SBC) last year adopted what was reportedly its first resolution on homosexuality. While acknowledging that SBC polity left local congregations free to ordain anyone they approved, "messengers" to the national convention urged them "not to afford the practice of homosexuality any degree of approval through ordination, employment or other designations of a normal life style."

Evangelist Billy Graham was quoted during a 1975 visit to Europe as saying ordination of homosexuals would be acceptable if they "turned away from their sins." Shortly thereafter, the American Council of Christian Churches (ACCC), founded by Carl Mc-

Intire but later separated from him, complained that even some "neo-evangelicals" were saying homosexuals might be ordained. But such ordinations are clearly contrary to Scripture, the ACCC said.

In the American Lutheran Church (ALC) the standing committee for the Office of Research and Analysis has drafted a proposed statement that calls homosexuality sin but says homosexuals, like "other sinners," should be accepted into congregations. The statement does not tackle the ordination issue but says there will be "implications" for theological education and ministry.

The issue was raised publicly in the Catholic Church in January 1977 when Thomas Sweetin, a member of the Jesuit order since 1963, charged that the New York Province was refusing to approve him for ordination because he had declared his homosexuality. Officials of the province declined to comment, but a Catholic group at the Quixote Center in Mount Rainier, Md. called on the New York Jesuits to reconsider: "We urge you to set a precedent that allows the hundreds of qualified gay students in seminaries, novitiates and houses of religious formation to know that they need not live in constant fear of discovery and harassment." Among the signers was William Callahan, S.J., head of Priests for Equality, an organization supporting ordination of women.

No ruling on ordination of homosexuals has come from the Vatican, and nothing in canon law specifically prohibits it. But a Vatican document on sexual ethics issued last year reaffirmed moral condemnation of homosexual acts. Dioceses and religious orders currently take varying attitudes toward ordination candidates with homosexual orientation, reports John McNeill, S.J., an avowed homosexual and author of *The Church and the Homosexual* (1976). It is now the topic of considerable thought and study in the Catholic Church, he says, and reconsideration of traditional attitudes is under way in "most religious orders and many dioceses." McNeill also points out that celibacy is required whatever the Catholic priest's sexual orientation, a requirement that he approves.

The Synagogue Council of America, which represents all three branches of American Judaism—Orthodox, Conservative and Reform—reports that the question of ordaining homosexuals to the rabbinate has not yet been raised. Rabbi Henry Siegan, executive vice president of the council and himself Orthodox, says Orthodox Judaism would not consider homosexuality a special type of disqualification, but that ordination would be refused to any applicant openly unobservant on points of Jewish law. And the condemnation of homosexuality in the Torah is considered inescapable, he says.

In addition to the developments surveyed above, the issue of ordaining homosexuals has been the subject of various studies and conferences sponsored by agencies and regional or local units of the churches. These have provided advocates of homosexual ordination opportunities for presenting their case in forums that have not previously been open. One argument presented is that with the emergence of homosexuals into the open, there is a need for ministries that homosexual clergy are especially qualified to offer.

Another area of significant change has been the seminaries. Nancy Krody, who heads the UCC gay caucus, says that she was asked to leave seminary when she revealed her homosexuality in 1965. Today students in some seminaries openly form gay caucuses, though even liberal seminaries are nervous about any publicity that could alienate sources of support. So the churches can expect to find themselves increasingly confronted with the ordination issue in the years ahead.

At the same time, however, the churches affect the seminaries, particularly those that are denominationally controlled. "When the church has marked off a life style as problematic, a seminary of the church has to take that judgment seriously," says Dean J. Philip Wogaman of the United Methodist Wesley Theological Seminary in Washington, D.C.

The admissions question is currently very touchy among United Methodist seminaries; some reports indicate that the "ordainability" factor is increasingly cited to support a restrictive policy. Wogaman says Wesley's policy is to consider homosexual applicants on an individual basis, and that the first known homosexual admitted to the M. Div. program, customary for those preparing for ordination, graduated this year. (Last summer the faculty stated that homosexuality "may be" a factor in denying admission to the M. Div.)

Wogaman says another declared homosexual, Charles Butler, was denied admission to the M. Div. program last year because of the way his homosexuality was expressed rather than for the homosexuality itself. Butler was offered admission to the Master of Theological Studies program (for students not seeking ordination), but he rejected that option, stating that he planned to be ordained in the Metropolitan Community Church.

Whatever the various responses of the churches, emergence of the ordination issue has undoubtedly led them to give the subject of homosexuality far more serious thought than they have in the past. Strangely, it apparently has not led them to give new thought to the meaning of ordination. □

Homosexual Counseling As a Learning Ministry

Peggy Way

The following article is adapted from a letter prepared for the United Church of Christ staff working on a "Preliminary Study on Human Sexuality." This study is being done by the United Church Board for Homeland Ministries at the request of the Executive Council for presentation to the 11th General Synod of the United Church, to be held July 1-5 in Washington, D.C.

Peggy Way, who has taught and worked as a pastoral counselor in Chicago for a number of years, will join the faculty of the Vanderbilt School of Divinity in Nashville in September. She will be teaching pastoral theology.

DEAR SUSAN:

We have agreed that I will write to you some reflections rising out of my ministries with persons within the church who are gay. I have decided to use the form of a personal letter, both because the form is much more congruent with my own style and because, in my view, communication about human sexuality does not lend itself well to formal abstracts or scientific expositions.

Beginning with ministry seen as problematic, I will pass through some necessary autobiography, offer some theological reflections, and return again to ministry. I will share with you as though over morning tea—and would that it could be like that!

How does one start? When I meet with a group to discuss church policies toward homosexuality, I often begin by asking its members to imagine situations that church people (clergy and laity, parishes and judicatories) may expect to confront in relation to this issue. Usually we end up with a list like this:

—Parents have learned that their son or daughter is gay; they ask advice.

—A course on sexuality is to be taught in the junior high school. What is to be said about homosexuality?

—A gay group requests the use of a church facility for its meetings.

—A youth minister reveals his/her homosexual orientation to the pastor or supervisor.

—A young person reports a homosexual experience to pastor/parent/counselor, and fears that he or she is gay.

—A mother worries about her little boy's interest in

dolls, or a father about his son's lack of interest in sports.

—Members of a teen-age group use terms like "queer," "fag," "fairy," etc.; a girl in the group seems "too masculine," or a boy "too feminine."

—A same-sex couple asks the pastor about a wedding service, or a service of commitment, or about couple counseling, or about sexual dysfunctions in their relationship.

—A heterosexual couple asks counsel because one partner is bisexual, or is developing a decided homosexual preference.

—One pastor goes to another for advice about "coming out" as a homosexual.

—A lay leader asks the church to withhold its money from the area seminary because it has an open gay caucus.

—The pastor is asked directly what he/she thinks about homosexuality . . . how the denomination justifies its position . . . what the Bible actually says.

—A youth's best friend reveals that he/she is gay, and the youth is frightened, shares this knowledge with the pastor . . . another young person reveals a locker-room experience.

—Rumors or suspicions about a same-sex couple in the church come to the attention of the pastor.

Why do I begin with these? One reason is that in my experience almost everyone has some knowledge of a situation or situations like one of those listed. Second, given the opportunity, most persons will be able to discuss these situations with concern for complexity and feeling. In other words, the question is in part a group leader's technique.

Biography Is Central

More important, the question places the discussion within a context. That context is simply the ministerial imperative: *We have no choice but to prepare ourselves to work with all people and all possible situations, regardless of our positions on them.* Indeed, we must be prepared, as we work with them, to have our a priori positions challenged.

The next step is always personal. In pastoral practice there is no way of dealing effectively with this issue that does not begin with autobiography: how I became involved with it, why I remained involved, what it means and what it has cost. If people are to hear you on this issue, they must know from whence you speak and how you got there.

My own story is not dramatic. Once upon a time, back in the early 60's before "Negroes" became "blacks" and when I was working with Don Benedict and the Chicago City Missionary Society, there was an attempt to establish dialogue between the church and the homophile community. No one else being interested in the venture, I was assigned to the weekend retreat, to which I brought my husband and two small children.

In one sense not much came of the retreat; as far as I can remember, the group met only once again. (The middle 60's arrived, and we turned to issues like civil rights, housing, and the war.) Before the retreat, however, I had never met an avowed homosexual and had never reflected much on human sexuality; from that time on, I've never stopped. And I kept in touch with some of the persons we met there. Joe and Bert, one of the male couples at the retreat, are still our friends, and when I joined the faculty of the Urban Training Center I worked with them on some of the first clergy/gay dialogues as part of urban training. Later while on the faculty of the University of Chicago Divinity School I placed a student with Mattachine Midwest for field education, and the success of this brought an invitation to join the board, where I served six years.

Over the past six years of practice as a pastoral counselor I have become known as a counselor gays could come to; in that period I have worked with perhaps 80 gay persons. It is important to add that I have known most of them in other settings than the once-a-week-in-an-office style: as students, colleagues, friends, through Mattachine meetings or through the women's movement.

All this led to further study and readings on homosexuality, viewed psychologically, sociologically, theologically. (Interestingly, I often found that my own experiences did not match the literature.) About this time I was asked to be an advocate for a lesbian at the Lutheran School of Theology; I accepted. As a member of the faculty at the Jesuit School of Theology in Chicago I was asked to teach a course in "Moral Perspectives on Homosexuality," first as a co-teacher, then alone. And, not surprisingly, I found myself lecturing on the subject, wherever possible with a gay colleague.

So much for objective aspects; what counts more is what it all meant, including the problems and

inner searching it has occasioned.

One example: For some time I was puzzled about the communication of my own sexuality. At first it seemed condescending or self-protective to proclaim my own "straightness"—especially when I disliked the terms "gay" and "straight" anyway! Yet *not* to mention it, I found, was a distraction from the topic; if I didn't deal with the matter, people speculated about it. Also, in several instances gay people who had heard me speak assumed I, too, was gay, and confided in me in ways they might not have otherwise. Finally it became my practice to declare myself early on.

The point may seem minor, but it has ramifications. Many "straights," for instance, are reluctant to speak their minds on the issue because they fear being identified as gay; that feeling could itself be a learning experience, if reflected on. As it happens, it doesn't trouble me; I felt complimented when a gay woman made the wrong assumption after hearing me speak, for it meant that I had heard correctly and was speaking truly.

At one time, however, I did have qualms about becoming so identified with the "gay issue" that it might lessen my effectiveness on other issues. It was difficult for me to support a woman friend's struggle to re-enter the Lutheran seminary. I had no doubts of her integrity or her competence, or about whether a gay person could be called-of-God; but selfishly I worried whether my already "radical" image could tolerate anything more. I mention this because other straight people may have similar qualms. It is "all right" to be for blacks, women, Hispanics, Third World countries; I fear that being for gay rights is different, and this has to be faced.

Acceptance of Self

And the problem goes deeper. To talk of *others'* sexuality, I have found, demands an order of awareness and acceptance of one's own sexuality too seldom developed in any of us. In a permissive culture a burden is sometimes (often) placed upon the person who is *not* sexually active or whose beliefs and practices are thought of as "conservative." Thus I have gone through the pilgrimage of claiming my own sexual preferences as OK.

Moving through the diversity of gay culture, living in the midst of the "sexual revolution," I was confronted with questions like these:

—Ideologically, must not a liberated woman *only* love other women?

—What is *wrong* with a person who does not *want* premarital intercourse?

—Why *shouldn't* married couples agree that each partner is free for meaningful sexual relationships

with other persons, of either sex?

Occasionally I have felt terribly old-fashioned to be heterosexual, monogamous and basically not experimental in the positions of intercourse! More reflectively, I have concluded that to move in this area one must have one's own autobiography within emotional reach, and anchored somewhere intellectually/theologically. Only then can one "hear" the "other" and speak with integrity.

It's pertinent at this point to mention the concern I once felt about working with lesbians. Most of my early ministries in the gay communities had been with men; would I, as a "straight" person, be as receptive, warm and loving among homosexual *women* as I could be with men? I'm glad to say that the uncertainty didn't last longer than my first therapy experience and first friendship experience with lesbians; still, this self-questioning is another dynamic factor that must be considered.

Related to this is another finding: To generalize a bit wildly from my own experience, I find that *almost without exception* women-in-ministry (ordained or lay) are more open to discussions of homosexuality, and to ministry to and by homosexuals, than are men. One probable reason is that women are less focused on the orgasm as the totality of sexuality, more receptive to loving expressions of same-sex affection, and therefore less likely, when homosexuality is mentioned, to be threatened immediately or intensely by imagery of genital sexual experience.

Another possible reason is that many males have had a scary, threatening, repulsive experience (their descriptions) with homosexual seduction in youth. Whatever the source, the gender difference appears across denominational and faith boundaries (among Roman Catholic priests and nuns, for example, as within the United Methodist Church). The practical significance of this emerges when one considers that most middle judicatory leadership positions are male.

Meeting the Children

But what of the children? That was a source of another mild crisis in my own pilgrimage when I transferred my counseling practice to my home, so that I had a continual succession of homosexual persons having coffee with me, *meeting my children*, etc. At the risk of perpetuating stereotypes, I will add that some of the male homosexuals who came were at a stage of affirming their homosexuality and wanting it blatant, so that they looked and dressed like what my children at school were hearing described as "queers," "fairies," "queens." And out of this, too, came insights:

First I found I had to deal directly with my feelings

about children's sexuality. I confess I was horrified when I discovered that no concern ever surfaced in my own head with respect to my daughter, but that I went through several weeks' probing when I worked with my first male homosexual who "preferred" young boys. Finally I worked out my anguish directly with him—and Jack has become, over five years, a close family friend. The gain for me was in my awareness of the power of such feelings.

One of the hardest things for me was the anger I felt because of the language my children picked up in school ("fag," etc.) and because they did not instantly change in deference to their mother's ministry. I had to learn that I couldn't program my children on the issue, especially considering peer group pressures and their own issues of sexual identity.

As I relaxed more, I found to my joy that the children almost intuitively accepted and came to care about those gay persons who were multi-dimensional, warm, loving, etc. (the vast majority), but stepped back from the "aggressive" ones, probably as much from their own inability to process the driven energy as from the gay identification. All this is of very great importance. I am convinced that *the church cannot move on this issue unless it is able to deal with the feelings and fears straight people have about their children in relation to gays*. More on this later.

During all this time, my own dignity as a straight person was never violated; and for my own part I felt that I met and dealt not just with gays but with persons. This was true in all my ministries in the various gay communities, church-related or not: the bar scene and those in the closet, the sado-masochist groupings and the bisexual clusters, the radicals/lesbians and the professionals about to retire without ever having revealed their sexual orientation. At the same time there are other psychodynamic elements I experienced that should be mentioned, because until recognized and dealt with they get in the way of straight/gay collegiality.

One of them had to do with me: I found I had to deal with my own fantasies about how gay people "do it." Many straight people suffer from this and thus begin relating to the issue with narrow and corrosive imagery. In my ministry with straights, then, I have sometimes found it helpful to deal directly with their questions and their repugnance.

At the same time I found myself offended, and am sometimes offended still, at the centrality of orgasmic genital sexuality within portions of the gay community, especially among males. I think my gay friends and colleagues will affirm that I have never let this get in the way of creative listening or let it affect my concern for persons. But I have also not restrained myself from a critique of this focus. Is orgasmic

genital sexuality really such a prime value? What meaning does it have? (Freedom—but how much?) I have learned that many gay persons share this concern with me, and that helps move us to another level of discourse: How important is genital sexuality in all of human experience? However, my point is that this dimension of part of gay culture exists, and we who affirm the dignity and personhood of gays should not pretend that it doesn't.

Personal and Emotional

Allow me now some few further generalizations, born of my experience, that I believe will be particularly useful to your task force.

First, my growth in ministry with gay persons has been very largely derived from the “dimensionality” of my relationships with them, from knowing them in contexts where sexuality was but one dimension, never being “therapist” to “sick client” or outside judge of specific behavior. If my insight into the human situation has deepened through this ministry, it is because in the very process of focusing on problems relating to sexuality I have learned again and again that sexuality is an important aspect, but only one aspect, of life. This insight will reappear when I speak in more theological terms.

Second, for me it has not been through scientific knowledge, statistical data and intellectualizing that I have gained most in this pilgrimage. The intellectual data I have found helpful derive from the knowledge we have of homosexuality in other cultures, present and past, a knowledge that forces consideration of the origins of homosexuality beyond facile cultural self-evidents into consideration of basic issues. Primarily, however, progress has come through real relationships, in which gay persons and I have shared our mutual gifts and were open to discuss our sometimes differing views.

Third, in dealing with this issue we ignore or minimize its emotional dimension only at our own risk. As one example: In dealing with straights I find it less than helpful to make an early reference to “homophobia,” or to hint in any way that if they cannot accept homosexuals there must be something wrong with *them*. This leads only to backlash. Homophobia exists, of course; it will not be removed by being denounced. Another aspect of this is that the generally negative denominational votes against acceptance of gays derive in part from an accumulative anger at what is seen as a progressive, ceaseless erosion of “majority” values. Here is a last redoubt; if one cannot easily be against blacks, women, the Third World, one can still, goddam it, be against gays!

To me this has meant that I must carefully differentiate between a ministry of *justice* and a ministry of *caring*. When I met with the United Church of Christ nominating committee on behalf of the gay caucus, I was engaged in a justice ministry and concerned therefore with the *rights* of persons and the *principles* of church life. When I meet with congregational groups I am usually about a caring ministry, concerned to open discussion, to ventilate feelings, to *listen*, and most especially to discern where there have been hurts, fears and misunderstandings in relation to this issue.

So much for my pilgrimage. Before we turn again to ministry—how can we prepare to confront that list of pastoral problems?—I will insert a brief word of theological reflection. And again I begin with a question. It is not strange that the organizing principles of the church, especially the principles that determine inclusion and exclusion, should be focused on issues of sexuality? In the Roman Catholic church, only men can be ordained, only celibates can remain priests, only heterosexuals can be fully accepted into the fold. The Protestant tradition is just now letting go of gender as a principle of exclusion, and it still keeps sexual orientation.

Theology: Who Can Belong?

Bluntly put, this means that in the Roman Catholic tradition God calls only people with a penis. In my own church it means that, given education, competence, commitment, experience, skill, etc., the sole category on which one may be excluded has to do with the way one has an orgasm. Is that what we want? If principles of inclusion/exclusion can be read as valuations, do we really want sexual orientation as the only criterion that excludes?

When the question is put in this way it is my experience that most people, seeing that a principle of exclusion necessarily suggests what is most central, find a distortion. And they see irony as well. On the one hand, much of contemporary culture urges the church to recognize the importance of sexuality—when the church is organized around it! On the other, the church calls people to care and justice, to concern themselves with freedom, poverty, peace—but the church reserves its *sanctions* for sexual practices and fails to define normative expectations with respect to the rest of human living and doing.

Beginning here, I come out with a somewhat strange position. By organizing itself around sexuality, the church simultaneously makes genital sexuality more significant than it is and fails to communicate its key message about the human place in the universe. In my understanding the key religious insight is that

"I am not God," and the key Christian insight is a way of living out of that perspective. Within that perspective, rules controlling the expression of sexuality are not primary or central. These expressions take their place as one of many kinds of human expression, some beautiful, some evil, some self-centered, some other- or relationally-centered.

Trying to evaluate these expressions, I sort through them with the people involved, within their and my belief systems. In doing so I find it impossible to define a homosexual act per se as evil, or a heterosexual act per se good. Yet this is not wholly a situational/contextual ethical position. I affirm the centrality of intention, dimension, the embodiment of care and justice as moral priorities. Does one *intend* an honest religious pilgrimage? Is the expression of genital sexuality the center or only a dimension of this pilgrimage? Does one embody care toward others, seeking the self-understanding that makes this possible? Does one live justly, and not only in rhetoric? I find this a high ethic, and I find that one's sexual orientation of itself has little to do with the quality of one's observance.

This hardly means that theology must be silent about sex. In my advocacy of gay rights, for instance, or for that matter in relation to the women's movement, I have never been without a critical perspective. I consider "Gay Is Good" an inadequate slogan, however understandable psychologically and politically. It is ironic to me that sectors of the gay community commit the same blunder as the church by centering so much of the meaning of human existence on the issue of free sexual expression. And yet, I hasten to add, this is not solely a phenomenon of the gay community. Our culture insistently sends the message: If you are not sexually active and experimental, you are not free!

This message victimizes gays and straights alike, and between their own little lists of "don'ts" and their affirmations of the joys of sex the churches are of little help. The really tricky points are in between, and we have four resources in the way of either psychological or moral guidelines to help people make decisions, or to place their sexuality in a broad context that includes developmental processes, constitutional "givens," socio-cultural pressures and valuations, the tremendous power of sexuality and the considerations of a faith community. I find tremendous interest in this issue among gay persons who also affirm a Christian commitment. Here, then, is an agenda in which both gay and straight have a stake. In working through it we will discover the mutuality of many concerns.

From this brief excursion you will see that my theologizing about this issue does more to define the

task of ministry than it does to solve its problems. I think you will also see that neither I nor anyone will be able to furnish an all-purpose manual answering every pastoral dilemma. On the one hand, both gays and straights have taught me more than I can possibly communicate; on the other, there is much to be learned by everyone, much that cannot be put down because it is not known.

Ministry to Straights

Let me deal first with ministries to straights, by suggesting the tone and direction of the answers I give to the five most "popular" questions I get. My basic assumption about this area is that people do not know as much as we may expect; my basic approach is to try to establish an atmosphere in which they can ask their *real* questions. Such as:

(1) *How do they get that way?* I take the etiological question with full seriousness, and summarize the prevailing positions:

(a) The prevalent psychological view continues to be that of "arrested development," i.e., a fixation in the normal developmental processing, leaving the person at the latency stage of same-sex identification (Sullivan) or in a powerful unresolved oedipal stage with fears of opposite-sex genital involvement. There are many variations on this, including the popular weak-father/strong-mother genesis. We might note that all etiologies are notoriously lacking in attention paid to female homosexuality.

(b) A growing viewpoint sees sexuality as learned behavior; the individual therefore learns to be homosexual. Perhaps his or her first sexual experiences are with the same sex, and there may be meaningful sub-cultural learnings. The sociology of homosexuality is a relatively new field.

(c) Some few theorists posit theories of hormonal imbalance and would seek to "treat" with hormone injections.

(d) Some writers who do not take seriously a homosexual-heterosexual continuum for all humans assume the capacity for "change" and see "failure" to change as rooted in moral incapacity, intransigence, etc. This position may be related to (a) above.

(e) An emergent position does not seek to place causation. This interpretation rises as gay persons share their memories of always having felt "different" within a heterosexual culture but of trying to refuse recognition of that truth in their own lives. Such an approach emphasizes that there just "are" (and always have been) homosexual persons, "in the nature of things," so to speak.

(f) My own preference is for a multi-dimensional point of view related to the unique developmental

pilgrimage of each homosexual person, with being homosexual an identity occurring at the matrix of social-psychological experiencing.

Generally this exposition stimulates good discussion and reveals our limited knowledge of the etiology of anything. I ask reflection on the experience many gays have of always having been gay, and on the question: How do people become heterosexual? And I use the occasion to present some material about homosexuality in other cultures different from ours, in which American-style "momism" plays no role.

(2) *What does the Bible say?* First, I grant the seven or so verses to which questioners will refer, and I acknowledge that nowhere in the Bible will one find an imperative toward homosexuality! That done, one can go a number of ways, depending on the group's preparedness. With some it is useful to share contemporary biblical scholarship, or to highlight other biblical passages that focus on love. Here, as on other issues, we are dealing with the hermeneutical question: How do we select our informing biblical principles? Much depends on the understanding people have of the role and use of the Bible. Often it seems that people *can* accept changing principles of interpretation, *even* about women and blacks but *not* about gays!

(3) *The life style question: Why do they act that way? Why do they have to let us know they are gay? Why can't they control their sexuality as we have to learn how to do? What are gay bars?* It is because of this cluster of questions that I always work hard to have a known gay person as co-speaker—but this isn't always possible. I try also to recognize that they are, by and large, honest questions; most straight people *really* don't know much about gay persons or gay culture. In responding, then, I draw on the wealth of rich, loving experiences I have had, bringing the questioners with me through my own learning process.

(4) *The moral issue: But do you condone homosexuality? Won't it undermine the family?* Something of my response to such questions has already been indicated. My position is stated at three levels:

First, I am concerned that we do not bring hurt upon persons because of their sexual orientation. Regardless of one's final position, the pastoral imperative applies: We are to be present with, bring grace to, not throw stones at other persons of whatever category. My minimal goal in seminary teaching is that no one involved will ever again treat a gay person as "evil" by definition, as a "thing" defined solely by his/her sexuality.

Second, I argue for justice; regardless of one's theology on sexuality, gay persons as persons deserve the support of straight persons for their full legal and civil rights, access to jobs, housing, etc.

Third, I personally affirm the possibility of all persons, gay and straight, living a life of care and justice in the world God created. Either straight or gay can live a (or *the*) Christian way according to these categories. Usually I invite discussion on these themes. What expectations for morality do we have other than sexual? Why are we more sensitive to "unnatural" sex than we are to rapacious "normal" sex? How much does homosexuality have to do with our high divorce rate and our other family problems? Why are social oppression and political deception less repugnant to us than homosexuality? Often I find that beginning with the issue of homosexuality can lead a congregation (conservatives, liberals, radicals) into some fine theologizing that will touch such profound issues as the relation between law and grace, the very nature of truth.

(5) *How would you feel if your own children were gay?* The question is always there, and the answer must be direct. People must know that it has been a real question for me, even that my feelings about my son were different from my feelings about my daughter (I didn't get that clump of lead in the pit of my stomach when I imaged it with *her*).

Starting here I can trace the growth of the position I now hold: I cannot fully shape how my children turn out. No parent can. My vision is that they grow up both strong and tender, and that we can become adults together. I will hope not to hold on to them as little children; I hope they are freed from any need to find their own identities in negative reaction to their parents. Several years ago my husband and I found ourselves free to say that some parents may be called to relate to their children—adults as persons who are gay. I trust our feelings will intersect with this position should it occur in our family.

For the final goal of parenting is an adult-to-adult relationship. I feel terrible sadness and pathos over the beautiful "children" many parents are missing because sexuality gets in the way. All the rich humanness, spirituality, commitment, kindness I get to enjoy and share is lost to parents who cannot deal with the homosexuality of their own children, regardless of their other fine qualities.

Ministry to Gays

If ministry with straights is best dealt with in terms of the questions they have about gays, a ministry with gays will be defined most readily in terms of struggle; this not because gays necessarily have greater problems but because their real-life conflicts, like those of any minority largely closed off from the larger culture, are so little known or are known with

so little empathy. I will mention six areas of struggle that have surfaced most often in my sharing with gay persons.

Parents and family. Most young people have family- and parent-relating problems; gays have more. It is rare to find a gay person with *spontaneous* family relationships, who does not have to program all family contacts, prepare psychologically for visits, deal with what it means to have a partner (if the gay person is in a committed relationship) who is not welcome in the family home. Frequently the partner is viewed as "evil influence" or "seducer" and the relationship as "sick" and "transitory," *no matter how long it lasts, regardless of what the partner and the relationship are really like.* The dynamic here appears to be an inability to envision one's "child" engaged in adult sexuality with a same-sex partner.

Holidays are particularly difficult times for gay persons in relationship; either they celebrate together in the midst of ponderous silence from their childhood homes; or they visit their families separately; or if they visit one family together, they experience surface courtesy underlain by deep constraint. Periods of serious illness are also difficult. Not only families

but hospitals frequently exclude the partner, the deeply loved one, whether by default or intention, whether in ignorance or with knowledge.

Straight persons rarely are able to see the gay couple as a family, with a home, friends, a conjoint life pattern. Like single persons, they are often asked about going "home"—as if one did not have a home unless married with children! If they have not shared their orientation, they must often deal with questions from well-meaning family members about dating, getting married, etc.

I have worked often with gay persons over the decision to tell their families. The process is not always destructive, but it has *always* been difficult. Over the years, we seem to find increasing acceptance among siblings. Usually, but not always, the greatest difficulty arises with parents of the same sex.

The issue of fidelity. Consider: Gay persons who value committed relationships, whether covenant or marriage, have no public arena in which (to use the old-fashioned phrase) to pledge their troth. This suggests the larger truth that gay persons lack structural supports for fidelity, and processes for establishing/terminating a relationship. Relatedly, much of gay culture (particularly among men and in

For Further Reading

These sources are selected from an extensive literature on homosexuality; I will be happy to share further resources in personal correspondence. I recommend obtaining *A Gay Bibliography*, edited by Barbara Gittings and annually produced by the Task Force on Gay Liberation through the American Library Association (American Library Association, Box 2383, Philadelphia, PA 19103). I can also put serious students in touch with an extensive bibliography on homosexuality and Christianity developed by a theologian who is himself gay. P.W.

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THE GAY EXPERIENCE

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CHURCH-RELATED

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urban areas) focuses around the bars, drinking, the stimulation of genital sexuality. One cause, of course, is the forced exclusion of gays from the broader culture, and their felt need for places where one need not pretend. Obviously, this creates an atmosphere not supportive of fidelity.

There is an ideological dimension as well. Just as among straights, there are differing assessments of permissible sexual activity in different segments of gay culture. In some circles monogamy and committed relationships are seen as heterosexual carry-overs; the sexual experience is viewed as a good meal without being situated in a sacramental context.

The experience of all this is that gay persons concerned about fidelity, about relating genital expression to life commitment, frequently find no support—either from the gay community or from the straight community which views homosexual activity itself as immoral. And the church, in its concern for morality, turns away from these moral hungers and concerns!

There is also the issue of fidelity to oneself. Sometimes gay persons find themselves moving exclusively within the gay culture, operating professionally out of their gay identity (I wince whenever I ask a gay person to be my colleague at a church meeting), sometimes being criticized by other gay persons for doing something not properly “gay”! In short, there is pressure on gay persons toward making their sexual orientation the center of their being, and I suggest that this raises the issue of fidelity to the multi-dimensionality of one’s self.

Issues of Identity/Integrity/Dignity

Most gay persons have grown up surrounded by negative psychological pressures, imbued with a consciousness of not “fitting.” The gay movement has been a magnificent help for developing a positive sense of identity, but the corrosive effects on identity linger on in individuals. And the negative messages continue, creating a schizophrenic style of existence in which one must play different roles in different settings, a necessity that levies a heavy toll against the formation of secure identity. To me it is little wonder that I find depression occurring with some regularity in many gay persons, including liberation leaders and other strong and otherwise “healthy” personalities. Finally there is the psychic effect of the phenomenon already mentioned, that gay persons are so often viewed (and sometimes view themselves) primarily in sexual categories.

A footnote: I find that most straight persons cannot understand this. “They” would save themselves a lot of trouble if they would just be like the

rest of us; after all, they’ve chosen it, haven’t they? To me this reveals a basic lack of understanding about the feeling of homosexuality and about its place on the sexual continuum.

Opening the closet door. The coming out process touches on most areas of life: family, friends, vocation, career. It entails dealing with ambivalent feelings, social pressures, analysis of the cost of doing it or not doing it, programming how to begin, what to say to whom. I will trust your imagination to reckon the pain and the sheer expenditure of psychic energy involved. If gay persons are often drained, it is because they often need to focus on their own survival.

Sexual functions. Gays experience exactly the same problems of sexual dysfunction as do heterosexuals: frigidity, impotence, etc. I mention this because of the almost total absence of resources in this area (though I was delighted to learn that Masters and Johnson work with gay couples). I don’t believe pastors should be sexual dysfunction therapists, but they should be prepared to discuss such matters with comfort and to make referrals when appropriate and possible.

Loneliness. Many gay persons experience a hunger to be part of a relationship—amazingly like straight persons!—and many have a fantasy of finding the perfect partner—again, a mark of identity among us! But in much of gay culture there are special obstacles. Often, among gay men, the genital sexual experience precedes any other intimacy. The experience of courtship, growing together over time, participation in little human events that breed friendship and continuity—these are not normative. I have found profound sadness lurking at a deep level among a good number of gay men, especially those who spend much time in the gay bar culture. It is a sadness untouched though sometimes masked by genital activity, a sadness seeking after simple companionship.

There is also the profound loneliness of the gay person who is not happy to be gay but has claimed it as his/her way of being; the pathetic loneliness of what I can only crassly refer to as the “aging queen”; the devastation wrought on those who expected that coming out would solve all their problems but discovered that gay culture is probably as insensitive to gays as straight culture is toward straights . . . and so on.

Keeping Perspective

Susan, you must be tired. So am I; I am in fact fatigued with the whole issue—would that we were past the time of solemn studies by denominational task forces! But I try to keep my sense of humor,

as I watch the Presbyterians and the UCCs and the Catholics and the Methodists carry on their sober pondering of issues that Jesus, in a simpler culture, might have dealt with more directly: Welcome, brother! Welcome, sister! Follow me . . .

And I try also to keep perspective. It's *not* a simple culture; and if gay pride is not easy to achieve in our time, neither is it easy for straights to arrive at understanding, sympathy, acceptance. So it is complicated. At the same time that I feel I am sending you too much, I am conscious also of all I have left out. And I haven't told you what-is-to-be-done, even about ministry.

Well, we do have to study. Separately I'm sending you a little list of resources, culled from a vast literature. Some brief remarks: There is a growing body of excellent material reflecting the moral perspectives of the Roman Catholic Church while setting forth serious alternatives to the official stance. Cultural anthropology is helpful for its reminders that homosexuality exists in other contexts besides ours. It is irresponsible for any church-related group studying the issue not to be familiar with Kinsey, Ellis, Masters and Johnson, etc. And, of course, one should read selectively works by psychiatrists and psychoanalysts, as well as the writings of gay persons.

Not only selectively, but *critically*. For instance, not all gay writers speak for all other gays. As for the medical literature, a pastor active in this

ministry may soon find himself or herself working with as many gay persons as most psychiatrists encounter, and in a much richer context of multi-dimensional relationships. I personally don't believe we know nearly as much about human sexuality as the abundance of literature suggests! We should not start out with the thought that "the answers" are somewhere out there; we should respect our own efforts to find them.

And we have to struggle in our hearts as in our minds. From all I have said, I think you will see why I insisted at the beginning on the importance of our own biographies. Not everyone will have the opportunities for reflection and enrichment that are given to a pastoral counselor. But if pastors and task-force members will take their own ministries seriously, if they know they are starting on a pilgrimage when they engage this issue, they will find themselves moving into deeper understanding of themselves as well as others.

I hope that meantime gays won't give up on us. (Sometimes, as a woman, I've had to struggle not to give up on men!) Gay or straight, male or female, Christian or not, there aren't many guarantees that go with living. To be human means to be sometimes lonely and to experience our vulnerability. Coming to know the vulnerabilities of others can fortify us for the struggle with our own frail contingency.

Warmly,
PEGGY



WOMAN, LESBIAN, FEMINIST, CHRISTIAN

Nancy E. Krody

I AM A COMPLEX PERSON, as is every human being. Some of us integrate the contradictions of our lives better than others do; and some contradictions are tolerated in society, while others are judged insane. The contradictions in my life are that I am a woman, a lesbian, a feminist and a Christian. It is a complicated mixture; I struggle with it daily.

There are closet lesbians in the church and closet Christians in the lesbian-feminist movement, but very

few open lesbians in the church. Some of us are unable or unwilling to remain in either "closet," and have opted for a "gay church," such as the Metropolitan Community Church (MCC), which consciously ministers to and with the gay community; we have found this a place where we can be whole people and not hide either our sexual orientation or our faith. But as I write, I personally know of fewer than 10 open lesbians in mainline Christian denominations. Where are the millions of other Christian lesbians? They have followed one of three patterns: They are still in the church, but closeted; they have left their mainline denomination for the Metropolitan Community Church or related movements; they have left

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the institutional church entirely. Let us look at each of these options.

The great majority of women who define themselves as lesbians do so only in the limited context of close friends, family or lovers—seldom in the context of neighbors, co-workers, or such authority figures as police, clergy, educators, bankers and government officials. To be “closeted,” therefore, does not mean that a woman’s orientation is known only to herself, but that she has revealed it selectively, each revelation depending on the reactions of those to whom she has opened herself previously. The most traumatic experience is often that of telling families, especially parents. In fact, a very useful kind of church counseling would be help to the families of gays as they go through this experience together.

Civil liberties legislation is one important need of closeted gay people. Nearly 40 cities have already amended civil rights legislation of the 1960’s to protect gay people from discrimination in housing, employment, education and public accommodations. Given the economic position of women in the United States, and given that a lesbian by definition is not dependent on a man for the necessities of her life, her need for a secure job is of great importance.

But even with protective legislation, few lesbians are willing to announce their orientation to employers and colleagues. Jobs are hard to come by, and legal remedies are cumbersome and prolonged; the pay-check cannot be risked. Similarly, few want to face eviction from an apartment or rejection for mortgage credit from a homophobic realtor or banker. Simple prudence dictates that a lesbian keep her affectional preference to herself in the commercial world.

And in other worlds as well. Enough of us have been kicked out of colleges, universities and professional schools in the past two decades that our sisters will think twice before being open on campus or before listing gay organizational affiliations on applications to college or graduate school. In 1965, because I revealed my lesbianism, I was prevented from completing my seminary education. A United Presbyterian sister met the same fate in 1976, though the climate has changed enough in the past decade that she was able to transfer to another school.

The Church as Nonsupportive Community

What of the church? A cursory look at almost any Christian education curriculum, local church program or denominational budget will show that time, money, resources and energy are expended almost entirely on families rather than on “unattached” persons. Little attention is paid to the elderly, who often live alone with their memories or are consigned

to an “old folks’ home” where creeping senility is the rule and sexuality is viewed with distaste. Little attention is paid to the never-married, once they pass the “young adult” state. In more than one field work church I found that the youth fellowship came equipped with no-longer-young-adult tagalongs whose only fulfillment came from hanging around the kids in memory of those old happy times in their lives. These people do the unsung jobs around the congregation, but we seldom plan specifically for their needs, except as we attempt to find suitable mates for them in the “safety” of the church.

Woe to the lesbian who finds her “mate” in the church and wants to express her love as openly as her heterosexual friends express theirs. Suddenly she is an outcast and must be removed immediately from any responsible position; certainly she must not teach children or drive the youth to a skating party or sit on a church board. Instead she must keep her affectional preference wholly separate from her church life, only rarely sharing those experiences with her lover or, if both are in the same congregation, being absolutely circumspect when in others’ presence.

The psychological toll this takes and the pain it introduces into a relationship are heartbreaking, especially when church spokespersons continue to preach about loving, caring, sharing, about personal wholeness and integrity. Worse than heartbreaking, because it engenders self-hatred, which is the experience of the gay person who listens year after year to homophobic utterances from the pulpit or church school class or from the governing body of his/her denomination.

A young woman who has perceived her lesbianism and is exploring what it means for her will be reluctant to turn to a pastor or other counselor who has said anti-gay things publicly or privately, or to one who has never publicly acknowledged any but monogamous heterosexual relationships as “normal” and valid. Official utterances and position papers to the contrary notwithstanding, the church may see fit to wink at adulterous pre- and post-marital heterosexual relationships, but it becomes outraged at the possibility of a loving, caring same-sex relationship.

Any lesbian who is in seminary or contemplating going to seminary should probably plan to be ordained without coming out, unless she is in a denomination whose ordination process is in the hands of a limited number of persons whose consciousness she has time and opportunity to raise.

For that matter, in most demoninations there are still pockets of opposition to the ordination of *any* woman, even in denominations that have ordained women for decades. Job openings for ordained women

are no better than elsewhere in the work sector. When available, they are either on a multiple staff (almost invariably headed by a man) or in a small congregation that has trouble supporting any pastor adequately. The fishbowl existence of pastors makes any arrangement other than heterosexual marriage or celibacy extremely difficult, and the latter is viewed suspiciously because few people can imagine *themselves* living a celibate life.

Some of my ordained sisters have managed to live with a lover for "financial" or "companionship" reasons and have succeeded in allaying suspicion, but often it is at great personal cost and with a lack of real freedom to be themselves except when the doors are locked and the shades drawn, or when they escape on vacation. Always the fear is there that one day one will slip and say "we" when one should have said "I." To whom can you go when your relationship needs supportive counseling? *Not* to the bishop or conference president or area minister, and not to your "brother" pastor!

Needless to say, the lay person is no better situated. Rarely can a gay laywoman call on her pastor for help with a broken relationship. Unless she has a supportive circle of friends or is fortunate enough to be in a large city with nonjudgmental, experienced counselors available at a price she can afford, her only option may be the gay bar scene, where one has friends as long as one has money and where the bar is probably male-owned and may be controlled by organized crime.

Death to the Institutional Church?

Another lesbian pattern is to seek out a Metropolitan Community Church, or to attend meetings of the gay caucuses of the Episcopal and Roman Catholic churches that are large enough to have local chapters with weekly gatherings for worship, supportive sharing and socializing. But, just as in the larger gay community, the leaders and members of Integrity (Episcopal), Dignity (Roman Catholic) and the MCC are predominantly male. There are local exceptions in all three groups, and the MCC has made progress toward training women pastors of real competence; but in general lesbian leadership is rare. Apart from this problem, however, these organizations have provided important spiritual outlets for lesbians who still want to be a part of the church and especially for those who have come either from a highly liturgical tradition or from a fundamentalist or Pentecostal tradition.

There are other denominational gay caucuses (in the American Baptist, Disciples of Christ, United Methodist, United Church of Christ, Presbyterian, Mennonite/Brethren, Unitarian, Lutheran, Evangel-

ical—and Jewish—traditions), but these groups usually do not meet regularly enough to fulfill the need for worship. They concentrate on consciousness-raising and lobbying at all levels of the denomination's life, on providing support and information through newsletters, and they offer limited counseling and referrals.

Finally, we turn to the frequently chosen option for the lesbian who can no longer live within her church: She leaves it behind. Perhaps she will explore the growing experiences of women's spirituality, or stifle her own spirituality completely and declare herself an atheist if asked.

This, of course, is not only a lesbian phenomenon. Many feminists perceive, with Sally Gearhart, that traditional Christianity—with its male supremacy, its vested interest in the perpetuation of the nuclear family, its insidious support of sex-role socialization—is irreconcilably opposed to feminism and liberation. The church's commitment seems to be to subjugate women and annihilate "life-giving and life-sustaining qualities." They see the churches' moves to give women a piece of the pie—a few ordinations, a few committee and board jobs, a few language changes in the constitution of liturgy—as tactics to divide and conquer, to co-opt women into the system, silencing their demands for a total rebuilding of the church and its theology. For "reform" and "renewal" are tokenism and liberal cop-outs when the system itself is based on a vertical, hierarchical, authoritarian, competitive structure and theology.

With Sally Gearhart, these women call for the death of the institutional church: "If the gospel is to live, then the vertical structure will have to be laid on its side—horizontalized—and that, to me, means the death of the institutional church." "The sooner it dies, the sooner we can be about living the Gospel." "Personal integrity allows no other alternatives."

No lesbian or feminist in the church can ignore these words. "Is there life after birth?" the button asks. "Is there new life outside the church?" our sisters ask as they struggle with new forms and new theology. The world watches with joy or disdain, with hope or fear, with pride or loathing—but it watches.

Letting in the Light of Freedom

And I watch also, as I find myself searching for an answer to my own dilemma: to stay in the institution or to leave it, to leave it quietly or with a big bang, or to tear it down in order to rebuild the true church? Because for now I have chosen none of the options I've discussed, deciding instead to remain, as an open lesbian, within the institutional church.

I have known since I was seven years old that I was "different," that my primary emotional attach-

ments were to other girls. I don't know what "caused" it, nor do I know what causes heterosexuality. I do know that either orientation is established very early in childhood, and that neither is contagious! Choice is involved only at the point of one's *expression* or *repression* of one's affectional preference; persons of either orientation may choose to be celibate or to enter into relationships with other persons. In such instances it is the quality of those relationships—not their nature—that should be of primary importance.

And yet we live in a homophobic culture, a culture in which we fear our own sexuality and same-sex relationships. In the long run this really is a fear of loving ourselves. It is played on by sex-role stereotyping—the forcing of boys and girls into "suitable" role models and expecting them to pair off at the appropriate age and carry out their adult familial functions. This, when the reality of human existence is that we all have both masculine and feminine characteristics; we all fall somewhere along a continuum of sexual preference on which we may or may not act overtly. We are not made to fit exclusively into either male or female boxes, and most of us suffer by being forced to do so.

The lesbian has opted out of this stereotyped role, out of "woman's place" and its dependence on men. She loves women; she does not necessarily hate men. She struggles in two worlds: She finds the world of women's liberation fearful of her; a lesbian on the line for the Equal Rights Amendment in Springfield, Ill. was ordered by the non-gay leaders to put down her sign reading "Lesbians for Equal Rights." And she finds the world of gay liberation can be as chauvinistic as the straight male culture. Lesbians are women-identified; we do not accept male definitions of us nor male control over our bodies. We find it far easier to give and receive love honestly in our situation, which for us is freer of power struggles than are male-female relationships in a male supremacist culture.

Lesbians and gay men are not discriminated against so long as we pass as "straight." But there is inner pain in this existence. We joke about the day when every gay person turns lavender and the world discovers how many of us there are. We are in every family, church and school, every town and city, every business, profession and political position; we are of every race, age, marital status and life style. Some of us have children and raise them just like anyone else. We live alone or with a lover, in a commune or with our families.

Gay people want what every other human being wants: the power to determine our own lives, to worship as we choose, to live, study and work to the best of

our abilities, to pursue our happiness and to make a maximum contribution to society. We do not want tokenism or toleration, or paternalistic or maternalistic acceptance. We do want to be affirmed as persons created by God, for whom Christ died, who are full recipients of God's grace.

"Coming out," then, consists in affirming oneself as a whole, worthy human being, who in fact finds one's primary emotional and/or sexual fulfillment in relationship with another person of the same gender. It is to risk sharing who one is with another person. As we pull our closet doors off their hinges, letting in the light of freedom, we let in hatred and pain, but also love and joy. Being out is too precious an experience to want to go back again. And you find inner strength and the strength from your faith and community to help you exist "out there." In fact, one occasionally wants to go to every pulpit, seminary chair, educational wing, organ loft, graduate school faculty, campus ministry and denominational office and drag our gay sisters and brothers out into the light of day to affirm who they are and to be gay and proud. But we will never reveal their identity, because each must decide in her/his own heart the time and place in which, and the people to whom, to come out. Meanwhile, each needs the support of trusted friends in and out of the church with whom to be open and to overcome the protective walls and masks we all construct.

"Coming out" is also to demand of the church that it affirm the broad spectrum of sexuality. As we read the story of Jesus with the woman at the well in Samaria, we discover that she admitted who she was to Jesus and in *that context* Jesus for the first time revealed himself as the Christ. Is the church able to be so open that it can bestow the gift of freedom on its gay members to affirm who they are? Can we be admitted to continuing dialogue within the church in concern for the full range of human sexuality?

Calling the Church to Be the Church

For too long, whites have decided what is best for the Third World peoples in church and society. Slowly, we are relinquishing some of our control and money to Third World leadership, allowing ourselves to listen to them address issues of concern to all human beings, rather than seeking to restrict them to consideration only of Third World issues. Will the church ever enlist the expertise of its gay members in a discussion of the full range of sexuality? Will it consider deficient any reports *about* homosexuality or any reports on marriage and family life if they have no input from gays or singles?

I stay in the church that has oppressed me and my

gay sisters and brothers because I believe what is taught me about God and love and grace and redemption and justice. I want to see that church live up to its best self in God's name. So I am compelled to criticize it at the risk of becoming a victim of its homophobia. I must speak from inside its walls about what gay liberation has taught me about God and people and about love. My denomination will not listen to me if I speak from within the Metropolitan Community Churches or if I speak from outside the Christian community.

The church needs to be dealing with the affirmation of personhood, the integrity of peoples' lives, the wholeness of human relationships, and the realization of human potential, so that all may be in touch with God and one another and may be free to be themselves. Our constant concern about sexuality, our fear of it, our labeling it sinful and evil is un-Christian. We need to see our sexuality as an important God-given source of energy, motivation and strength in our whole lives.

Yet the church is unwilling to see sexuality in light of the Gospel. It pushes heterosexual monogamy but looks the other way when marital infidelity occurs or when marriages break down—in part because the nuclear family has been freighted so heavily with the responsibility to provide for all its members' emotional, psychological, physical and economic needs. The extended family, or the whole church as family, can better provide for these needs.

As an open lesbian in the church, I see myself as a bridge between lesbian-feminism and the church. It is the nature of bridges to be walked on, and I have felt a lot of footprints going in both directions! One can envision a bridge as it stretches over a stream, one "foot" planted on each side and oneself being split apart. This, too, is a feeling I share with other open lesbians and gay brothers in the church; for we in the gay caucuses of mainline religious bodies seek to minister to both church and world, and within each to gays, bisexuals and heterosexuals. As a result, we are assailed from all sides at every turn.

One day may bring an impassioned letter for help from a closeted gay Christian feeling the pain of remaining silent while gay people are excoriated by otherwise-loving church folk. The next day may bring a call to testify before an openly homophobic city council as it jokingly debates a civil rights bill that would affect 200,000 gay people in Philadelphia, testimony on behalf of the church that too often has undergirded just such homophobic government attitudes.

The next day might bring a call from a gay brother in a rural parish who wants to leave the ministry be-

cause the pain and hypocrisy of his closet are getting to be too much to bear. Or a call from a lesbian seminarian who I know will make a very good pastor, but only if she is able to be ordained and get a job without a pulpit committee knowing of her orientation; the dishonesty of it all is weighing her down.

Or I get a letter from a gay sister who left the church because she feels that it is oppressing the spirits of her gay sisters. She asks when I'll see the light and get out, giving my energy and love to my sisters instead of to the church that will never listen to me. And I muse about my secular and church history courses and remember that there was almost no mention of "herstory"—as if half the human race never even existed except as bearers for the men who were the stuff of history. I agonize over each of these brothers and sisters, sharing their pain, and I try to give some sense of comfort and understanding.

I daily reevaluate my role in the church. I need to continue to call the church to be the church, and so I stay and fight. But with Sally Gearhart, I affirm: "Every day the price of our staying and the price of our leaving must be calculated."

For those still in the closet out of fear of job or home or family situations, I offer my love and understand-

Cards and Letters



Centuries in Collision

TO THE EDITOR: In science fiction circles I believe it is called an "alternate universe": changing an event in history to produce results different from actual events. To find an example of the genre in your journal ("Deprogramming Television," by William F. Fore, May 2) is rather startling. It is indeed remarkable to learn that John Stuart Mill (1806-1873) was a mentor of the Founding Fathers, especially Jefferson (1743-1826), and that Mill was followed by Adam Smith (1723-1790) and his *Wealth of Nations* (1776).

J. R. DUNLAP
New York, N.Y.

Oops. If we could in fact invent an alternate universe, we would go there and hide. Author and editors join in acknowledging the error, in deploring it and in submitting that the mistake in chronology does not affect the argument of the article. Apologies, however, to all who were disturbed.

ing, my empathy and support—and my hopes and prayers for your eventual liberation from the pain of hiding. I pray, too, for the liberation of those in the church who are blinded by homophobia and fear of sexuality that they may come to know, love and affirm their own beings and their gay brothers and sisters in the faith, that together we may seek God's will for our lives in this world.

Dom Helder Camara told of a Brazilian proverb when he spoke at the International Eucharistic Congress in 1976: "When we dream alone it is only a dream. But when we dream together it is the beginning of reality." God grant that we may dream and work together for a world of peace, justice, liberation and love for all.

Shalom.



the dynamics of sexual anxiety

james harrison

HOMOSEXUALITY IS A FACT. Best estimates based on research suggest that five of every one hundred persons are exclusively homosexual throughout life, and that one person in every three has had some homosexual experience.

Anxiety about homosexuality is also a fact. Few topics are so difficult to discuss. Everyone knows homosexuality exists; few want to talk about it. When discussions do occur they are often strained and uncomfortable; tempers flare easily. The issue is indeed a loaded one. It carries a huge burden of anxiety.

My aim here is to explore the psycho-social dynamics of this anxiety and to measure the cost we all pay for it. (The cost falls on gays and straights alike, though we pay in different currencies.) In part this article is occasioned by the current controversy over the ordination of openly gay persons, and by the studies about homosexuality now under way in several church bodies. To examine these dynamics requires touching on a number of issues which cannot be explored in detail. Fortunately, there is now no shortage of sound sources of information for those who wish to expand their understanding. Some of these sources are listed in an accompanying note.

Two operational assumptions underlie this discussion, one having to do with the relationship between the church and culture, the other with the relationship of homosexuality to sexuality in general. My first assumption is that no adequate, distinctively Christian sex ethic now exists. Many persons and some sub-

communities of Christians are confident that they know the requirements of a Christian sex ethic; their views, however, differ widely from the view of others who are equally confident.

The problem with most articulated ethics of sexuality is their failure to integrate and synthesize cross-cultural data and the results of recent research in various disciplines with a consistent affirmation of humane values. In the light of that research it appears to me that the perspectives on sex in general and homosexuality in particular which are most often cited as guides for contemporary behavior are *not* distinctively Christian but are derivatives of the common culture. That culture has, of course, been influenced by Christian sources; nevertheless, the attitudes toward sex that are drawn from it often represent an uncritical acceptance of the taken-for-granted world rather than a creative Christian sex ethic that embodies the interpersonal values of love, commitment, freedom and forgiveness. Because this taken-for-granted perspective is familiar it is comfortable; attempts to examine it critically or to synthesize a humane sex ethic that takes both Christian values and contemporary knowledge into account are met with resistance.

In my view, then, what is at stake is not the defense of a Christian view of sex over against the onslaught of permissive hedonists who believe everything imaginable and pleasurable is all right. Rather the controversy is about taken-for-granted perspectives on sexuality in the common culture often identified as Christian. These perspectives require examination to determine whether they have empirical bases and can withstand ethical scrutiny.

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My second assumption is that homosexuality cannot be understood apart from deeper perspectives on sex in general. For this reason I believe it is dangerous for church bodies to study homosexuality and make policies about it apart from the larger context. This narrow focus permits the survival of the assumption that the requisites for a healthy ethic of heterosexuality are already on hand and that the only problem is homosexuality. Immediately this places homosexual persons under the burden of having to prove that the quality of their lives measures up to an achieved ideal of heterosexual existence. If any progress is to be made in understanding homosexuality, it will necessarily be in the context of understanding human sexuality in general.

The Source of Stereotypes

Considering that one in twenty persons around us is homosexual, why is it that people know so little about homosexuality and about homosexual people—and that so much of what they think they know is false? As one instance: Heterosexual people generally believe they can “tell” who is and who is not homosexual. This is not true; even with psychological tests it is not possible to determine a person’s sexual orientation with certainty. Only when individuals choose to reveal their orientation, either in trust or in defiance, is it possible to know.

The reason for our ignorance is simple. Intolerance of homosexuality translates into repression; repression encourages invisibility; invisibility and stereotypes go together. Though some stereotypes may have some basis in reality, the more common ones are so inaccurate that they help gay people who wish to remain invisible to do so.

Most heterosexual people believe, for example, that homosexuals typically mimic the behavior of the other sex; homosexual men are thought to be “effeminate,” homosexual women “mannish”; such behavior is considered to be an indication of homosexuality. This is an especially dangerous stereotype that deserves some analysis. Before the advent of gay liberation, when it was all but impossible for gay people to be honest about their erotic preferences, some sort of communication system was necessary to help them identify who could be trusted. One means of communication was the voluntary and selective use of behavior patterns usually associated with the other sex; special forms of communication are not unusual among repressed groups. Today deliberate role-playing and mimicking of the other sex, except as a game, have significantly diminished; when they exist they are usually decried as expressions of pre-liberation consciousness.

In contrast, some men and women develop personality styles which incorporate traits and qualities most frequently associated with the other sex. These persons may or may not be homosexual. The assumption that sexual orientation can be determined by the observation of social behavior results in both “false positive” and “false negative” classification.

Other common stereotypes are that homosexuals occupy certain kinds of jobs and that almost all of them live in large cities. What measure of truth can be found here follows from the reality that gay people choose, when choice is possible, those working and living situations where they can most easily be themselves. But the common-enough belief that most gays are florists or artists, actors or hairdressers, and that they all prefer New York or San Francisco is absurd on its face. Gay people are everywhere: in Meridian, Miss. as in Minneapolis, Minn. There are gay ministers, teachers and physicians; gay nurses and garbage collectors; gay football players, firemen, policemen, truck drivers and store clerks. There is apparently no important difference in the incidence of homosexuality by the categories of race, religion, nationality or on an urban-rural continuum. Some gay people are enormously talented and/or extraordinarily humane; others are dull and selfish.

In short, the one thing homosexual people have in common other than their sexual orientation is not a standard behavioral pattern, a predictable kind of talent, a particular measure of virtue or any other human characteristic; it is, rather, a common experience of discrimination. It is because of intolerance that so many are invisible, and it is largely because of invisibility that stereotypes persist.

A powerful source of hostility toward homosexuals, evidenced in many a school-board battle, is the belief that homosexual people seduce children. Obviously sexual relationships involving the abuse of physical or psychological power are morally unacceptable. But the notion that homosexuals are peculiarly prone to compulsive expression of sexuality, or that they force their wishes on other persons (including children) to a greater extent than heterosexuals, is not borne out by statistical comparisons—a point not debated among sex researchers. There is in fact some evidence to the contrary. If a special fear of homosexual seduction persists among heterosexuals it is in large part because of a pre-existing judgment, which is then sufficiently confirmed by the occurrence of isolated incidents involving dehumanizing activity.

Something a little different must be said about the charge of “promiscuity” among homosexuals. First it should be noted that the issue of the number of sex partners must be evaluated independently from

the issue of whether those relationships are homosexual or heterosexual. Some gay people are committed to one sex partner, and some straight people are involved in multiple relationships. Second, the issue must be evaluated in its context. Often enough in history, including current history, whole racial groups have been labeled shiftless or lazy by societies that deny members of these groups any reward for diligence. Our culture provides no support for stable gay relationships and exerts many sanctions against them; especially when given that reality, the charge of promiscuity is a curious one.

Needless to say, stereotypes and prejudices of any sort are not easily removed from the mind. Perhaps the most useful point to be made here in summary of what has already been said is to stress again the ubiquity and the invisibility of homosexuality. Or, to speak in homelier and more personal terms, gay people are our co-workers whom we respect, our relatives whom we love. They are our friends, parents, children, siblings, uncles and aunts. To the extent that we are unaware of this, we are ourselves victims of the repression which causes gay people to be silent.

Attitudes Toward Sex

In our common culture sex is seen as a powerful and perhaps dangerous force which can be contained only within marriage; moreover, at a deep level the belief persists that sex should be used only for procreation. The dis-ease of heterosexual persons about homosexuals appears to be grounded in the recognition that sexual activity between persons of the same sex necessarily means nonprocreative sexual activity outside of marriage as we define it. Herein lies the necessary connection to a more general perspective on sexuality.

This common view is partially derived from the biblical tradition. Its social-historical-political context was a small ancient Near Eastern tribe dependent for its survival on an expanding population. Among the ancient Hebrew people lusty sex was affirmed in marriage, and in a simple nomadic economy marriage for most people was expected and arranged soon after sexual maturity.

Another strand of our contemporary perspective is apparently derived from distinctively nonbiblical sources; it is a spirit-body dualism that tends to denigrate sex and all other bodily functions and needs, which are seen as opposed to the spiritual dimension of human existence. This otherworldly strand has been the predominant one, and its effect has been a bowdlerization of the earthier, more worldly, more holistic Hebraic element. One reason

why the fashioning of a contemporary sex ethic is so difficult is that these two sources of our present perspective are not complementary but rather incompatible.

In the contemporary synthesis, the argument that sex should be confined to marriage has been premised on the need for secure family environments in which children can grow to healthy adulthood. What this view misses is that marriage does not create families; rather, love and commitment create families. The structure and mores of families have varied radically. The ancient nomadic Near Eastern family bore little resemblance to patterns of family life which evolved in Europe and America. The contemporary normative nuclear family—a consequence of changing economic structures—is indeed constituted by marriage, but may be uniquely unsuited to the nurture of children, to say nothing of the needs of the parents. Thus heterosexual marriage guarantees nothing: neither love nor commitment. And even where these values are present, marriage cannot constitute a family suitable for the nurture of its members in the face of powerfully hostile social and economic circumstances.

What follows is that the defense of specific institutional arrangements is far less appropriate than the strengthening of the core human values. A particular loving, committed homosexual relationship as the basis for a family is far more conducive to the physical, psychological and moral health of children than a heterosexual relationship without these values. Further, all nuclear family units need the support of a broader social network of relatives, biological or "adopted," who can share in the responsibilities of nurture.

Apart from defense of the family, seen as structure, there are of course other components in the dynamics of anxiety about homosexuality. Fear of sex leads to unrealistic attempts to confine and limit sexual expression. Expressions of sexuality outside the commonly defined limits are condemned, and those who do not or cannot accept these limits are stigmatized. The fear of condemnation and discrimination leads to silence and invisibility on the part of those who do not accept the limits, and to ignorance about sexual activity on the part of those who are uncritical of the common culture.

The Fear of Touching

More important is the dynamic projection and denial which develops in a culture that stigmatizes homosexuality. All healthy people develop affectional relationships with persons of their own sex. These relationships may be between fathers and sons,

mothers and daughters, between peer-group friends or across generations. Many of these relationships involve spontaneous physical contact that may be experienced as pleasurable; yet all too often this experience results in stiffness, embarrassment and withdrawal.

In such cases a previously accepted cultural prohibition against homosexuality has resulted in a behavioral response that denies the possibility of experiencing pleasure from the presence or touch of a friend of the same sex. Because of this inculcated fear straight men inhibit or deny their wish to touch other men, thus giving away their own freedom and powers. In order to sustain a definition of ourselves as "not homosexual," it is necessary both to minimize the experience of same-sex affection and to maintain a view of homosexual persons as somehow radically different.

In reality, while a small proportion of people are exclusively homosexual and a larger but unknown proportion exclusively heterosexual, the remaining majority appear to be able to respond erotically to both women and men. What each person does with these potentialities remains a personal choice. But it is the possibility of response associated with the socially condemned status of homosexuality that activates fear. It is only natural to fear what is socially stigmatized; nobody wants to be isolated, labeled, regarded as unnaturally different. It has been frequently observed that those who most fear homosexuality are not people incapable of homosexual response, but rather those who are threatened by their own impulses. To sustain their inhibitions, they must characterize homosexual persons as nonhuman, abnormal, or "sick."

The confusion between homosexual orientation and flexibility in sex-role behavior creates pressure in developing children and adults alike to conform to traditional sex-stereotyped roles. Since the male role is more highly valued in our society, men experience greater pressure to conform; but the costs of conformity are greater for women. For women, the perpetuation of traditional role conformity is manifestly unjust in that traditional roles deny women equal access to education, career opportunities, economic and political power. Both may experience psychological injury rising out of a fear of not being able to achieve role expectations and out of the need to deny aspects of self not in conformity to these expectations. ("Boys don't cry" can mean "Boys are not allowed feelings"; "girls shouldn't hit" translates into "girls submit.") For some men, the need to achieve unquestionable male status may result in development of compensatory "masculine" behaviors that are dangerous and destructive to themselves and others.

For Further Reading

The first two books in this selection are devoted to the larger context of human sexuality. The first is technical, the second more popular.

Money, John and Ehrhardt, Anke, *Man and Woman: Boy and Girl: The Differentiation and Dimorphism of Gender Identity from Conception to Maturity* (Johns Hopkins University Press, 1972).

Money, John, and Tucker, Patricia, *Sexual Signatures: On Being a Man or a Woman* (Little, Brown and Co., 1975).

The following two books on the social roles and status of men and women, both written from theological perspectives, are relevant because of the connection between the oppression of gay people and the oppression of women.

Bianchi, Eugene, and Reuther, Rosemary, *From Machismo to Mutuality: Essays on Sexism and Woman-Man Liberation* (Paulist Press, 1976).

Bucher, Glenn, *Straight, White, Male* (Fortsress Press, 1976).

Two books by social scientists, the first an educational psychologist, the second a clinical psychologist:

Churchill, Wainright, *Homosexual Behavior Among Males* (Anchor Press, 1973).

Hoffman, Martin, *The Gay World* (Bantam, 1968).

These four books are written from a gay liberation perspective:

Abbott, Sidney and Love, Barbara, *Sappho Was a Right-on Woman* (Stein and Day, 1972).

Altman, Dennis, *Homosexual Oppression and Liberation* (Avon, 1971).

Clark, Don, *Loving Someone Gay* (Celestial Arts, Millbrae, Calif., 1977).

Katz, Jonathan, *Gay American History* (Crowell, 1976). A documentary history.

Finally, a rich historical work making clear that "childhood" and "family" are not constants but have undergone frequent and profound changes in history:

Aries, Philippe, *Centuries of Childhood* (Random House, 1962).

(Editor's note: Titles of books recommended by both Peggy Way and James Harrison are listed only once, in the box accompanying Ms. Way's article. Among them are books by McNeill, Weinberg, Weltge and Oberholzer. Dr. Harrison also highly recommends ("Read this if you read nothing else") the article by James B. Nelson, "Homosexuality and the Church," published in the April 4 issue of C&C.)

It is no accident that one confusion between erotic orientation and sex roles has led to a negative definition of "masculinity" as "not feminine." Note that most epithets hurled at homosexual men reveal a deep derogatory attitude toward women. Male fear

of homosexuality may be seen as an extension of hostility toward women. Since direct expression of this hostility is usually inhibited, gay males easily become surrogate victims. Violence directed toward gay men reveals the depth of the threat of denied impulses.

Fear of homosexuality has contributed greatly to unnecessary anxieties about sex on the part of maturing adolescents, and to unnecessary anxiety among parents that their children will not grow up "straight." Among persons who have recognized their orientation to be homosexual, there is danger of self-doubt and loss of self-esteem to the extent that they have internalized the common view. Furthermore, communication within families is disrupted. Many gay people assume that parents will be disappointed and hurt, and therefore cut off open communication with them. Parents are caught between loving their children and affirming a morality that condemns the children.

The problem is worsened by prevalent psychiatric theories which imply that homosexuality is a consequence of distorted parental personalities or relationships. These theories simultaneously condemn parents and children alike. The question of the causes of homosexuality cannot be considered here, apart from noting that the question itself reveals an underlying assumption that it is bad to be homosexual. Though advocates of one view or another will argue to the contrary, none of the theories about the origins of homosexuality are supported by reliable

evidence. Adequate explanations will emerge only in the context of better general understanding of psychosocial development, and not out of attempts to find means of suppressing ("curing") homosexual behavior.

The Cost of Fear

It is fear of homosexuality that is destructive and not homosexuality per se. Since the determinants of any person's sexual orientation are complex and related to many variables in her/his development, it is clear, heterosexual anxiety notwithstanding, that homosexuality is not contagious! The fear that a teacher or minister could induce homosexuality in a child reveals a sad lack of confidence in the strength of heterosexual inclinations. Preachments against homosexuality that are grounded on the need to save family life are misplaced. The family is inevitable; what will determine the quality of human relationships within families is the stability of human networks surrounding them, and that will be determined in greatest part by economics.

The time has come for heterosexuals to come out of the closet of anxiety and to meet their gay sisters and brothers face to face. When both address questions about the human condition we will be in a better position to get accurate answers about the nature of human sexuality. And only then will the conditions for serious reflection about the ethics of sexuality begin to emerge. □

At St. Luke's Parish The Peace of Christ Is Not For Gays

Louie Crew

If you're gay where gays are not tolerated, should you be "discreet"? Is it all right to be out of the closet on Manhattan's Christopher Street but not all right in Plains (Georgia) country? When a particular congregation is affronted by the presence of a declared homosexual couple, how should church authorities respond?

These questions are indirectly but vividly addressed in the following autobiographical account. Louie Crew is associate professor of English at Fort Valley State College in Georgia. He is the founder of Integrity, national organization of gay Episcopalians, and until recently editor of its journal, Gay Episcopal Forum. He has written on literature, theater,

liturgy and theology for such publications as Saturday Review, College English, The Living Church, and Lutheran Forum.

IN EARLY NOVEMBER 1976, almost the same day that the Plains Baptist Church agreed to admit blacks to membership, only 60 miles up the road, the priest and vestry of St. Luke's Episcopal church in Fort Valley, Ga. informed the diocesan Standing Committee and Bishop Bennett Sims that their parish would have to be dismantled brick by brick before they would agree to withdraw their request that I, a self-

affirmed gay parishioner, "find some other place of worship that may be more in sympathy to your thinking and efforts toward gay people."

As in Plains, the Fort Valley congregation had made its initial decision to discriminate much earlier, back in March 1976, when they mailed the request for me to leave. Seventeen months before that, my lover and I had founded Integrity, a national organization for gay Episcopalians and our friends; but we had never publicly introduced the gay issues at the parish, except by our presence.

As in Plains, outsiders' attention to their discrimination stunned our congregation, who, having done their devilment in what they thought was secrecy, had hoped to contain it as a "family affair." Though hardly on the scale given the Plains decision, United Press International carried reports by writer David Anderson. Scores of letters came to St. Luke's, some praising and others protesting the decision. Almost as if in direct dialogue with the Fort Valley parish, the General Convention of the Episcopal Church meeting in Minneapolis in September 1976 resolved that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the church." Back in Fort Valley, the bishop and Standing Committee then met with the St. Luke's vestry to see what could be done locally to supply this "love, acceptance and pastoral concern and care."

Under pressure, the Plains Baptist Church reversed its stated discriminatory practice of several years; St. Luke's, Fort Valley, stood stubbornly defiant of diocesan and national leadership.

Since I am the only white communicant at St. Luke's it is very tempting for many to explain the vestry's rejection as principally racial, a way of ridding the black church of white trash, particularly in the face of the all-white hierarchy that came down from Atlanta to mediate. The vicar, the Rev. Cecil Cowan, has repeatedly boasted in our pulpit that in the black community in Oklahoma where he grew up, "We would shoot any white man seen on our streets after dark." Once he asserted of me in the presence of Bishop Sims: "I want to kill him; I want to kill him!"

On the Sunday after he'd heard that the Standing Committee was coming to mediate, he hurled the Communion wine at my upper palate, perhaps appropriately leaving off the sentence "Blood of Christ, Cup of Salvation," and after the service was over he screamed at me for all to hear at the church door as I departed: "Boy, are you sick!? You'd better leave me alone or else" In my 40 years, because I am white, I have never had my manhood

systematically denigrated by the epithet *boy*, so it had not the same power to sting me, except that I grieved to know that he was thereby saying the meanest thing he knew how to say.

Similarly, Father Cowan attacked our friend who had spoken on our behalf before the Standing Committee, making a scene at the store where she worked as a grocery checker, shouting, "What do you mean going up there with those white men, and you a black girl? You ought to be ashamed of yourself!" Even the vestry in the March letter asking me to leave hinted at this kind of attitude: "We would suggest further that you try promoting this movement at the other Episcopal Church in Fort Valley"

The other Episcopal church is the all-white St. Andrew's, whose rector had already told my lover and me that as a racially integrated gay couple we would not be welcome even to drop by his parish for a chat. Since the only way to attend an integrated parish in these parts is to integrate one, St. Luke's was always our only choice, particularly since my spouse, as a Baptist, could not join either. Furthermore, St. Luke's is the campus parish at the college where I teach. It would hardly make sense for me to retreat from my colleagues and from my black family to worship in a lily-white setting; I certainly have never had any desire to do so.

A Different Drumbeat

While race undoubtedly colored the judgments made by some against me, the matter is far more complex. When the vestry of my former parish, St. Paul's in Orangeburg, S.C., heard of the actions by St. Luke's, their response was dramatically different; yet at St. Paul's I was also the only white communicant; and Orangeburg, like Fort Valley, is a small Southern town dominated by black higher education. Father Carlisle Ramcharan, my priest in Orangeburg, had been Father Cowan's immediate predecessor at St. Luke's in Fort Valley. The Orangeburg vestry wrote:

As a vestry and as individuals we are inordinate-ly distressed by the news that you have been asked to "find some other place of worship" as an alternative to the Episcopal church you have chosen to attend. This request, conveyed to you through a document signed by members of one vestry, places upon all vestries (including ours) the burdensome question as to the nature of our functions. Are we elected to oust from our churches those whose lives do not conform to what we consider the norm, whose moral integrity [is] nationally debatable, or who deviate from any other arbitrary standards we undertake to establish? Our answer as a vestry is that we believe and we are confident the Epis-

copal Church believes, that we are all one under God, called into one holy fellowship in which the claim to membership of any individual increases in direct proportion to his need for grace.

We recall your years among us with great fondness and still appreciate the commendable contribution you made to our worship. . . . As vestry members we accept in varying degrees your view on human sexuality, but nonetheless we admire and respect you for your outright honesty and unbending convictions. . . .

The letter went on to offer me a permanent invitation to re-establish my membership with them "if you are ever denied admission to, or made to feel unwelcome in, any other Episcopal congregation."

I wanted to share the good news of this letter. I conferred with Bishop Sims, who wanted me to keep it under a lid. Since I could not agree with his request, I released the letter. The bishop was furious, as I learned through the local paper headline: "Bishop Issues Rebuke for Defiance of Order." The article explained in part:

Bishop Sims telephoned *The Macon Telegraph and News* Friday and issued the following statement: "Dr. Louis Crew, communicant of St. Luke's, Fort Valley, has been rebuked by his bishop for defiance of an explicit request that he not further disturb the peace and good order of the church by making public an exchange of correspondence between himself and a congregation of his former membership in the Diocese of South Carolina. Dr. Crew has been summoned to meet with the Bishop and Standing Committee of the Diocese of Atlanta. This disciplinary move is not directed to his identity as a homosexual."

Imagine the effect if Jimmy Carter's cousin, standing in the door of the Plains Baptist Church, had whispered, but to no newspersons, "We've decided to find a place for these people so long as no one knows anything about our decision." How can one ask someone to keep something within the family while at the same time not treating the person as a member of the family?

What the bishop called a "confrontation" was delayed for almost four months, until after the proxy resolution at General Convention. Still, in late September 1976, when I went to meet the Standing Committee and the Bishop, I went with legal counsel, on the advice of William Stringfellow and several other interested persons in the church. My attorney began by establishing that the canons of the diocese do not authorize discipline of the laity, short of excommunication, which the bishop and the Standing Committee had expressly denied as intentions. Bishop Sims explained that he had described our session as "disciplinary" only in anger, with no authority. Then the Standing Committee gave a compassionate hearing to my witness, and later made their visit to my vestry to work toward conciliation, as I mentioned.

The vestry itself has never talked with me, with the exception of two women members who refused to sign the original letter. Some have even complained when I have sent free copies of our *Gay Episcopal Forum* so that they would not have to rely on gossip but could judge for themselves the kind of ministry we are growing into. The heterosexual majority has placed much pressure on the several closeted gays in the church to join in opposing me, and several of the heterosexuals who have related to us in kindness have been frequently intimidated. Some who have had their hair dressed by my spouse have been talked into withdrawing that patronage. Speaking of me, Father Cowan tells people openly, "I'm not his priest. I merely give him Communion when he comes to my church." He told the bishop, "I cannot agree to be his priest." He long ago withdrew all pastoral relations with us, and often will not even speak. All this seems rather normal for the Middle Ages in which we live.

Credentials of Respectability for Sale

Bishop Sims explained to me that our openness in our relationship is what the vestry finds most offensive, and I am willing to accept this assessment. We could promiscuously isolate sexuality in a series of smutty, furtive, half-concealed affairs, as do some other gay communicants, and we would experience no flak, especially if we continued to give money, sing in the choir and/or otherwise remain in our place. The rub came when by our actions we seemed to say, "Look what a wonder of sharing God is working in our lives through our commitment to each other." That kind of statement flew in the face of too many stereotypes to be welcome. Furthermore, our openness declares our need and exposes their inability to love us.

In our parish as in most others, many heterosexual marriages are on the rocks, much alcoholism is rampant, some children are abused, many persons sport mistresses and illegitimate offspring. We do find rather incredible the claims to moral indignation about our very staid and conservative domestic life.

Our experience leads us to believe that the church is in serious danger of being subverted into becoming one of the greatest covert intelligence agencies of them all, making its major work not the nurture of children of God but rather the granting of credentials of "respectability" to paying clientele with no regard to spiritual interests. Ernest and I feel that God could not care less about his own reputation, and allowed it to be smudged for all times at Calvary for the sins of all persons, including

ours. We believe that the church should be a place for all sinners to come to the foot of the cross. Ironically, it is when we accept Christ's welcome to come just as we are that we provoke the greatest consternation from the hierarchy.

I continue to attend every mass when I am in town, at Christ's invitation. I need this nurture, especially in view of the lay ministry in Integrity, which now has grown into a national "parish" of over 1,000 members, about one-third of whom are gay priests, many of whom are dreadfully isolated. The efficacy of Father Cowan's priesthood is not dependent on his state of grace, no more than is Christ's love for me dependent upon my efforts. This Anglican theological stance is important to me, and keeps me where I am. I am not in the business of church shopping. I have no desire to check out our welcome down the road in Plains, although Mr. Carter has repeatedly said some gays have been attending there.

I do feel that my continued presence, though unwelcome, is an important witness for the others at St. Luke's, for offended heterosexuals no less than for the frightened, hidden gays. Father Cowan says that several parishioners have asked him to insist on my taking communion by intinction, ostensibly to relieve their fears of getting VD from me at the altar of Christ. Surely my refusal to request intinction must revitalize for these persons what *communion* really means. More importantly, my presence is witness to our catholic faith that no one can be excommunicated by the vote or the ill-will of any vestry or other form of posse. When individuals force upon me their de facto excommunication—as when my pew is invariably empty until most others are chugged full; as when the kiss of peace is done away with—they fence themselves out, for *nothing* can separate me from the love of God which is in Christ Jesus.

Varieties of Pain

I can speak only for myself in this struggle, but I am ever aware of some of the dimensions for others involved. Father Cowan once told the Bishop and me how, at the beginning of his ministry in Oklahoma, he had been required to sit outside in the cold at a diocesan banquet at which blacks could not eat with whites. I was deeply moved. I grieve that he sees me as part of that same white conspiracy.

Bishop Sims is a man who has been vexed severely in this dialogue, feeling, quite rightly, his first duties as *pastor parvorum*. He has shared with me his appreciation for our freeing him of some of his naivete, recalling specifically his shock at the time three years ago, before the founding of Integrity, when Ernest and I together visited him in his office

to ask for support for gays. The mere presence of two live gays was news to him.

It is important for non-gays to strive for rationality in confronting us. When they don't they typically project their own irrationality onto us, and the pressures of our lives often yield behavior that would seem to support those misconceptions. Ernest and I did not meet and establish a relationship just to offend St. Luke's or to shock Bishop Sims. Our openness with these people may, in the long run, be more generous than would be the expected secrecy with which so many gay bishops, other clergy and laity relate to the heterosexuals among us.

Nevertheless, Ernest and I have no interest in prescribing either openness or closetry for others; those decisions are much too personal and must be tailored to individual needs, timetables, personalities, etc. We are concerned that there has been a visible gay ghetto in the US and in Christendom for well over 50 years, and no established church has yet made much effort to minister to our needs. Claims to love the sinner but to hate the sin don't hold much credibility when that love is not demonstrated. They said we were "sinners" and "sick" but built no missions or hospitals for us.

If this account is short on theological detail, it is because it focuses on our day-to-day efforts at survival while heterosexuals hem and haw with our fate. It is very hard for us to believe that Romans 1 or Leviticus or I Corinthians directly provokes the most recent hate call or other mockery. We do respect the fact that persons have biblical problems, as we have had them too; but we do expect a measure of the same grace by which people now read passages about dietary laws, damnations of dwarfs, punishments for children who laugh at bald men, demands to pool church resources from all communicants, et. al. We also respect the concern of persons wanting to protect the family, but more so when they recognize that we are a part of the family, and that the most certain thing about homosexuals is that we do not reproduce ourselves in homosexual acts. We would also like more honesty about the decline of the heterosexual family, even with all the supports of society that are expressly denied to our relationships.

Were not the follow-up so threatening, we could have been amused by the theology of apostate



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Bishop James Dees of the Anglican Orthodox Church, who wrote about us to the Macon paper after a tornado had devastated our town, missing our apartment: "Would one expect God to keep silent when homosexuals are tolerated? We remember what he did to Sodom and Gomorrah." That's queer power indeed, but patently bad theology, though none of the score of other Anglican-trained clergy (or any others) wrote the paper to say so in the weeks of threats we experienced following that hocus pocus.

Later even the local policemen in a group heckled me in the public streets while I was routinely posting my mail, children began regularly to ride ahead of me when I was jogging and spat on me until they made me a prisoner in our apartment, and once the employees of the local Ford dealership taunted me with the full support of their manager as I walked past. . . . By these physical abuses Christians actualize the more verbal condemnation or equivocation of their spiritual leaders. The children's spittle in our faces is tactile evidence of their pastors' and their churches' attitudes.

More typically, though, Scripture and theology are used as smokescreens, preventing the users of them from seeing us and the 20 million other gay Americans as persons for whom Christ died.

All of this is very painful and does not speak well of the Body of Christ. It is because I believe in the moral authority of the church that I speak out to redress the erosion of that moral authority by centuries of speaking in sexual ignorance. I would

indeed hush had I not faith that the Body of Christ is able to respond when it finally perceives human need. All around the country we are discovering hope in our ministry to gay Christians.

A Time to Speak

Time and again I have been told to keep quiet about what has happened at St. Luke's, Fort Valley and St. Paul's, Orangeburg—to keep it within the family. I cannot be deprived of my witness. Christian suffering is as holy as Christian joy. I agree with the vestry of St. Paul's, Orangeburg that it is dangerous to conceive of the family of God too narrowly. Furthermore, our witness to gay pain is important because most people who are not themselves hateful find it rather hard to conceive of the real hatefulness of others. Certainly most people think of gays as rather unharmed and overreacting. Such persons should consider wearing a button for 24 hours saying, "I Am Gay," or even going to the library to check out several books on homosexuality without telling the librarian, "Oh, I'm studying *them*."

My horror tale is not nearly so grim as those stories, all true, of thousands of other gay people who do not share our knowledge or our confidence that God is indeed no respecter of persons. We share the bad news of our pain in the hopes that more will join us in the effort to share the good news of Christ's indiscriminate love for any and all who call upon the name of the Lord. □

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Christianity and Crisis

SPIRITUAL CONFERENCE FOR RADICAL FAIRIES A Call to Gay Brothers

It's in the air. Heard everywhere. At the World Symposium on Humanity the talk is about "New Age Politics"—beyond Left and Right—a synthesis of the political and spiritual movements of the past two decades. Sitting in the Kiva at Lama, high in the Sangre de Cristos Mountains of northern New Mexico, Ram Dass talks about the need for "conscious beings" assuming responsibilities for social and political change—a radical Circle of Dharma. In the holy halls of academia, the temple prostitutes are whispering about a "paradigm shift"—something new is happening in our society with more and more people living and perceiving their lives differently—and they haven't figured out yet how to contain it. Deep in Oregon's lush Umpqua forest, at the annual fairy-like gathering of the Rainbow Family Tribe, late into the night people talk about the merging of political consciousness and spiritual consciousness—an interest in healing society rather than championing exclusive claims to "rightness."

"New Age politics is a politics in which we learn to assume personal and collective responsibility for the ways we treat one another, and nature, and ourselves. A politics in which we assume this responsibility not out of a sense of grim duty, but out of a sense of real, virtually untapped possibility."

Mark Satin

Does all of this political/spiritual ferment have any relevance to gay men? Is there a gay vision of New Age society? Is a "paradigm shift" in gay consciousness also manifesting itself? The answer to all the questions is: YES!

And many gay brothers are feeling the need to come together...

To share new insights about ourselves;
To dance in the moonlight;
To renew our oaths against patriarchy/corporations/ racism;
To hold, protect, nurture and caress one another;
To talk about the politics of gay enspiritment/the enspiritment of gay politics;
To find the healing place inside our hearts;
To become Inspirer/Listener as we share new breakthroughs in how we perceive gay consciousness;
To soar like an eagle;
To re-discover/re-invent our myths;
To talk about gay living/loving alternatives;
To experience the groundedness of the calemus root;
To share our gay visions;
To sing, sing, sing;
TO EVOKE A GREAT FAIRY CIRCLE.

The Call goes out to gay brothers everywhere—poet, Sufi, musician, revolutionary, shaman, heretic, community organizer, farmer, artist, healer, city dweller, Buddhist, dancer, magician, political activist, yogi—whoever you have become since the last time we came together.

The Call goes out to all who know that there is more to us than hetero-imitation. To all who are ready to move on. To all who have broken through and are ready to share those breakthroughs with your fairy brothers.

"The term 'spiritual' represents the accumulation of all experiential consciousness from the division of the first cells in the primeval slime, down through all evolution, to your and our latest insights of Gay Consciousness just a minute ago. What else can we call this overwhelmingly magnificent inheritance—other than spiritual."

Harry Hay

The gathering is to be called, among other names, "A SPIRITUAL CONFERENCE FOR RADICAL FAIRIES." It will be held over the Labor Day weekend, August 31-September 1 & 2, 1979.

The conference site is a comfortable ashram located in the beautiful Sonora desert of southern Arizona—Don Juan country—near Tucson.

There will be a conference fee of \$50 to cover the cost of vegetarian meals, lodging, and other incidental expenses involved in putting on the gathering. No one will be denied participation in the conference because of inability to pay.

Pre-registration is required. In order to pre-register, simply send a note with your name, complete address, and phone number to:

**SPIRITUAL CONFERENCE FOR RADICAL FAIRIES
P.O. Box 1414
Los Angeles, CA. 90028**

A \$25 deposit is requested with your pre-registration. More detailed information about the conference schedule and logistics will be provided to you upon pre-registration.

Transportation pooling, whenever possible, will be facilitated for conference participants.

"Come forth, o children,
under the stars,
And take your fill of love!
I am above you and in you.
My ecstasy is in yours.
My joy is to see your joy."

A. Crowley

The initial Call for the gathering is coming from: the Circle of Loving Companions/New Mexico; the Fairy Circle/Los Angeles; Treeroots Foundation/Berkeley; and the Sri Ram Ashram/Arizona.

Anyone interested in receiving additional information or getting involved in conference organizing can write to the mailing address above or connect with one of the following contact persons:

Harry Hay
Circle of Loving Companions/New Mexico
Phone: (505) 852-4404
or
Don Kilhefner
Gay Community Services Center/Los Angeles
Phone: (213) 876-5953

A CALL TO

Gay Brothers



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AUGUST 31-SEPTEMBER 1, 2, 1979

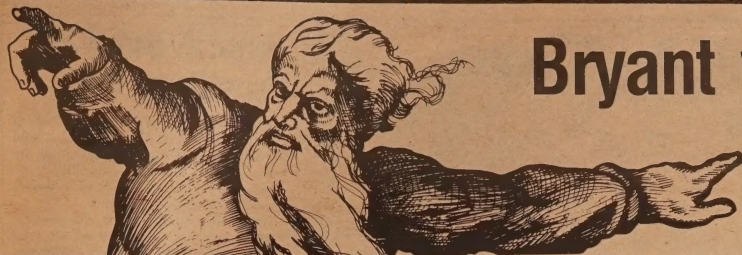
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for more detailed information see reverse side ➔



Bryant vs. the 'Bible'

The Sodom Syndrome

by E. Lawrence Gibson (p. 13)

Gayweek™

No. 61, April 24, 1978 50c

1200 in March, Rally for Gay Rights

NEW YORK, April 16—About 1200 people demonstrated today for immediate passage of the gay rights bill in City Council, in a march and rally sponsored by the Coalition for Lesbian and Gay Rights. Starting about 1 pm at Columbus Circle, the march proceeded up Broadway and over to Roosevelt Park, at the Museum of Natural History, for a rally.

Headed by the CLGR banner, the marchers displayed banners from Lesbian Feminist Liberation, the Gay Teachers Association, NOW New York, the Coalition for Abortion Reform and Against Sterilization Abuse, COHLA (the Latin American Gay Liberation group), Integrity, Gay Activists Alliance/New York, the Empire Rainbow Association (the gay deaf organization), Hispanic United Gays Liberation, New York Women Against Rape, Church of the Beloved Disciple, Lesbian Switchboard, Gay Nurse's Alliance, Revolutionary Socialists League, and the Committee of Lesbian and Gay Male Socialists.

Fourteen major speakers were heard at the rally. CLGR spokesperson Betty Santoro pointed out that in issues like custody battles "gay people face discrimination which non-gay people would never imagine." City Council member Ruth Messinger called gay rights "an important and fundamental civil rights issue," and called upon the demonstrators to get the three additional votes in the City Council necessary to pass the bill.

The Rev. Paul Abels of the Washington Square United Methodist Church claimed that much of the religious community was coming around to confront gay issues and should be expected to share in the struggle for gay rights.

City Council President Carol Bellamy stated that the mail she receives, which in the past has run about 50-50 on gay rights issues, has, in the last week, tipped the balance markedly against the gay rights bill. Bellamy urged those in attendance to educate people in their own areas in groups like Community Planning Board meetings and block association meetings.

CLGR Spokesperson David Thorstad started by calling for a boycott of the Catholic Charities, as he held that the money raised for charity is used to fight gay rights. In addition to calling for passage of the bill, Thorstad demanded that Mayor Ed Koch fire Rabbi Stauber from the Human Rights Commission for Stauber's open statement that he could not support Koch's executive order or the gay rights bill if it is passed. Thorstad called for gay unity under the umbrella of

CLGR, claiming, "You don't have to like everybody else in a coalition to join forces on behalf of a goal we all share... United we will win!"

Seth Lawrence, speaking for the Gay Activists Alliance/New York, claimed that the gay rights bill is being introduced in City Council on Tuesday because of the CLGR's efforts. Lawrence attacked the New York Political Action Council, the Study Group and the National Gay Task Force for "soft-peddling" the sexual revolution and called for unity with all oppressed peoples.

Stevey Knowles of Dykes and Tykes claimed that 98 per cent of the cases for custody rights for lesbian mothers are lost in court and spoke of the severe economic oppression often faced by lesbian mothers. Knowles also called for a joining of forces "with all poor and working people," all oppressed people, and called upon people to demonstrate for lesbian mothers on Mother's Day, May 14, 1978.

Sandy Gold of the Gay Teachers Alliance pleaded for coming out as visibly gay or lesbian as one of our strongest tactics. Ray Markey of Local 1930, AFSCME, called for action in the working place, demanding protection in work contracts and in union policies. Noreen Connell of New York NOW pointed to the erosion of women's rights and called for a joining of forces to win our rights.

A statement of support from Mayor Ed Koch was read as follows:

"Throughout my career, I have fought against discrimination and prejudice. As Mayor of this city, I intend to continue that fight."

"There is a bill now before the City Council which would bar discrimination on the basis of sexual orientation in employment, housing and public accommodations. I support this measure and urge the Council to act quickly on passing this legislation. In fact, on my 23rd day in office, I took a similar action, by signing an Executive Order barring discrimination on similar grounds by city agencies and officials."

"I have heard it said in the media that this City Council bill is controversial. I don't see why. It is a simple bill, based on a simple principle: no New Yorker should be denied a job, a place to live, or participation in the life of this city solely on the basis of his or her sexual orientation."

"This city has often taken the lead in the fight against discrimination. Ours is a proud record, but it is, unfortunately, an unfinished record. For this reason, the

(Continued on page 4)



Photo by Lloyd Williams.

Man Rejected in Try for 'Bunny'

MILWAUKEE, WI, April 12—Bruce Edgar, an 18-year-old freshman at the University of Wisconsin in Milwaukee, has been turned down for a job as a waiter at a popular resort in Lake Geneva, Wisconsin, and he is looking into the possibility of fighting the rejection on the grounds of sex discrimination.

The job Edgar sought was that of a "Bunny" at the Lake Geneva Playboy Club, but he was apparently unable to pass the physical. In case he appeals, he has an experienced advocate ready to represent him. Edgar's mother, Eunice Edgar, is executive director of the Wisconsin Civil Liberties Union. ■

Maine Allows Surname Choice

AUGUSTA, ME, April 8 (UPI)—A woman assumes her husband's surname as a matter of tradition "and little else" and is not required to do so, Maine's attorney general has ruled.

Joseph E. Brennan also said Tuesday that a man has the right to take his wife's last name and both have the option of retaining their own names after marriage.

"If a woman has the option of assuming her husband's name or retaining her own name, then the husband also must have the same option as to whether or not to assume his wife's surname," Brennan told the Bureau of Vital Records supervisor, Marjon Perkins. ■



Brooke Shields portrays the young Violet, who grows to maturity in the red-light district of 1917 New Orleans in Paramount Pictures' *'Pretty Baby.'* Photo by Maureen Lambray.

Cost of NOW Boycott of Anti-ERA States Put at \$100M

WASHINGTON, DC, April 3 (UPI)—It began with a small newspaper advertisement in Los Angeles. Now, by its sponsors' estimate, the convention boycott of states that have not ratified the proposed equal rights amendment is costing the states \$100 million.

Fourteen months ago, supporters of the proposed constitutional amendment, which would bar sex-based discrimination, began asking business, labor, professional and other organizations to avoid holding conventions and other meetings in the 15 states that have not yet ratified it.

Some states report no problems with the boycott, but convention bureaus in others have let out cries of anguish as they watch big conventions switch to one of the 35 states that has approved the amendment. Three more ratifications are needed before the amendment can become part of the Constitution.

The National Organization for Women, the prime mover behind the boycott, says the revenue loss for the 15 states amounts to \$100 million and is climbing.

Whether the boycott will persuade reluctant legislators to ratify the amendment remains to be seen, but the measure's supporters say that the economic squeeze, coupled with other tactics, will succeed.

The boycott's effect on convention business in Missouri and Nevada prompted those states to file suit charging NOW with violation of the Federal antitrust laws. The other targets of the convention boycott are Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Utah and Virginia.

NOW says that more than 120 organizations have joined the boycott. Cooperating are such major organizations as the United Automobile Workers, the National Education Association, Common Cause, and the American Association of University Women, as well as lesser-known groups.

The boycott began in January, 1977, when a group of women, frustrated by Nevada's refusal to ratify the amendment, placed a small advertisement in a Los Angeles newspaper urging people not to travel or trade in Nevada.

Though estimates vary, the boycott is clearly causing sizable revenue losses for some major cities. Allen Goldhamer, public relations director for the Chicago Convention and Tourism Bureau, estimated that at least 92,250 people and \$18.4 million would not show up in that city because of the boycott. NOW puts Chicago's loss at \$20 million.

The Missouri Attorney General estimated that the boycott had cost Kansas

City \$8 million and St. Louis \$10 million. And Bill Peeper, of the Greater New Orleans Tourist and Convention Bureau, said that city had lost from \$10 million to \$12 million in canceled business.

NOW estimates other losses at \$16 million for Atlanta, \$8 million for Las Vegas and \$5 million for Miami Beach.

The boycott did not pick up steam until late last year and its full impact may extend for several more years. Most large conventions are planned, including site selection, well in advance. Thus, the organizations participating in the boycott are making decisions that will keep their meetings out of the 15 states next year and in 1980 and perhaps even beyond.

Even without the boycott, legislatures may not be persuaded to ratify the amendment. The amendment has come before the Louisiana Legislature six times and never gotten out of committee. Other legislatures have been equally adamant.

The boycott has been criticized by some officials of the target states. Gov. Reubin Askew of Florida says the boycott is counterproductive. "Why penalize a whole state because of a handful of elected officials?" an aide to the Governor said.

Phyllis Schlafly, head of a group called Stop ERA, doubts that the boycott has had any political effect. She describes the boycott as "a deliberate, malicious campaign against people like waiters and maids in hotels and restaurants and taxicab drivers who don't have anything to do with ratification."

Eleanor Smeal, president of NOW, defends the boycott as "a tactic that has been employed as part of freedom of speech and political expression in this country for literally centuries." Kathleen Currie of ERAmerica, which acts as an information clearing house for the boycott, describes the action as "economic justice."

Man Charged in Sex with Girl, 11

DOVER, NJ, March 23 (Daily Record)—Henry Malmquist, a Dover photographer, has been indicted for a series of sex offenses involving an eleven-year-old girl.

Malmquist was charged by a Morris County grand jury for carnal abuse, incest, lewdness, debauching the morals of a minor and contributing to the delinquency of a minor. The offenses allegedly occurred in Dover in 1975.

Malmquist is married and has two daughters. He operates a store-front studio in Dover. ■

Accuse School Aide of Sex Abuse

SYOSSET, NY, April 10—A 42-year-old administrative aide at Syosset High School has been charged with sexually abusing five girls who had been sent to his office for disciplinary action, the Nassau County police said today.

The suspect, Ronald Stein, of 14 Idle Day Drive, Centerport, is married and the father of two children. He surrendered voluntarily this morning at the Second Precinct station in Hicksville, where he was charged with six counts of sexual abuse and one of attempted sodomy.

Dr. Edward J. Murphy, the superintendent of the Syosset School District, where Stein has been employed for eight years, said he would not know what action would be taken until he had met with the school district's lawyer.

The police said the five girls were 15 or 16 years old. They had been sent to Stein's office for discipline for "minor disciplinary problems." Stein is charged with abusing them in his office and, on one occasion, taking a girl out to lunch and then to a remote construction site. ■

No Action on Illinois ERA Bill

SPRINGFIELD, IL, April 12 (UPI)—Opponents and supporters of the equal rights amendment shouted one another down today in a battle that sent choruses of "yes, yes, yes!" and "no, no, no!" through the Illinois Statehouse.

But they failed to prompt any action by the legislature. No vote on the amendment was scheduled and no action is expected until at least May.

Three more states must approve the amendment by March 22, 1979, for it to become part of the United States Constitution. Both sides say that Illinois, the only northern industrial state that has not passed the amendment, is crucial to their cause. ■

Man Arrested in Goldman Slaying

NEW YORK, March 29—Domingo Rivera, 19, was arrested yesterday and charged with the slaying of Dr. Carl Goldman, 58.

Goldman, a doctor of psychology, was discovered by an employee on March 26, 1978, submerged face-down in his bath tub, with his hands handcuffed behind him. He was taken from his apartment at 123 Waverly Place to St. Vincent's Hospital, where he was pronounced dead. His apartment had been ransacked. ■

Ontario Bans Prostitute Film

LOS ANGELES, April 7—*Pretty Baby*, a Paramount movie about a 12-year-old prostitute, was banned yesterday by the Ontario Film Classification Board because of the Canadian board's disapproval of the picture's theme.

According to Frank G. Mancusco, Paramount's vice president of domestic motion picture distribution, the studio agreed to make any cuts necessary to get a license. The board responded that cutting specific scenes would be of no use since the film's subject matter was objectionable. Louis Malle, the film's director, will fly to Toronto on Tuesday to plead the film's case before the board.

"Censoring themes is the beginning of Fascism or Communism," Malle said. "In a democracy, you're supposed to be allowed to deal with any subject. A rating board is only supposed to say, 'There's a wisp of public hair. Take it out.' The subject matter of *Pretty Baby* is very disturbing. That's why I made the film. But anyone who wants to censor it has a problem. Because there's not one explicit sex scene in the picture. I'm not talking about corruption. The film is about the apprenticeship of corruption."

Pretty Baby, which stars Brooke Shields as a child prostitute in New Orleans in 1917 and Susan Sarandon as her prostitute mother, has been withdrawn from the Town Cinema in Toronto where it was scheduled to open next Friday. However, the film will open as scheduled at the Place Ville Marie Theater in Montréal, because the Québec censorship board has licensed the film for viewing by adults.

Yesterday the censorship board in the Province of Manitoba passed the film with the same R rating it carries in the United States, a classification that allows viewing by those under 17 if they are accompanied by a parent or guardian. ■

Gay Teachers Bill Sent to Governor

OKLAHOMA CITY, April 7 (Oklahoma City Times)—A bill that would permit the firing of teachers engaging in public homosexual conduct received the approval of the Oklahoma Senate Thursday.

The measure, which was authored by Rep. John Monks and Sen. Mary Helm, prompted no debate and passed by a 42-0 vote.

Governor David Boren is expected to sign the bill.

Under its provisions, a school board could fire, suspend or deny re-employment to a teacher, student-teacher or teachers' aide after finding that they had engaged in public homosexual conduct or activity.

The board could also fire a teacher found to be unfit because of homosexual conduct or activity.

Public homosexual conduct is defined under the measure as advocating, soliciting, imposing, encouraging or promoting public or private homosexual activity in a manner that creates a substantial risk that such conduct will come to the attention of school children or school employees. ■

Mineo Murder Trial Set for May

LOS ANGELES, March 21 (UPI)—The accused killer of actor Sal Mineo was ordered yesterday to stand trial on May 25. Lionel Raymond Williams, 21, was held on \$500,000 bail. He will face trial before Superior Court Judge Edward A. Heinz, Jr. Mineo was fatally stabbed outside his West Hollywood apartment on February 12, 1976. ■

Gaysweek

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Forums Call Education Key in Rights Struggle

SEATTLE, WA, April 10 (Times)—Forums on Discrimination and Gay Rights are being presented in Washington's four major cities this April and May. During the first forum, held in Seattle, panelists supporting and opposing House Bill 689 were cautious about its future unless the heterosexual community is given considerable education about homosexuality. House Bill 689, which was introduced but not passed during the past State Legislative session, would prohibit discrimination based on sexual preference.

"Passing the law would not end discrimination," said Anne Ellington, an assistant state attorney general assigned to the State Human Rights Commission. She added that, although civil rights legislation in Washington dates back to 1909, the Human Rights Commission currently has a ten-month backlog of discrimination cases to investigate.

Dr. Raymond Vath, a psychiatrist opposed to legislating protection based on sexual orientation, said, "The Legislature is being asked to pass a law in ignorance, not that it hasn't been asked to do that before." He added, "The solution does not lie in law. As a physician who has homosexual patients, I would have to advise my gay patients not to put trust in the law."

Another panelist, Kathleen Boyle, co-director of the University YWCA Lesbian Resource Center, asserted that discrimination toward gay people is present in every aspect of their lives. Citing personal examples of discrimination, she said that "ten per cent of the population will continue to be deprived of jobs and homes" without legislation.

A clergyman on the panel described himself as haunted by not being able to support gay rights legislation because the Bible implies that homosexuality is a sin. Rev. Dr. J. Murray Marshall, pastor of the First Presbyterian Church said, "The Bible regards homosexuality as deviant and undesirable." He believes that the Bible takes this position because homosexuality "falls short of the highest intention of human sexual relationships between a man and a woman."

A second forum on these issues was held recently in Olympia. A third is scheduled for April 30 in Tacoma and the final one will take place in Spokane on May 7. ■

Republican Panel Ignores ERA Nix

CHICAGO, April 8 (UPI)—The Republican National Committee plans to hold its regional conference on women in politics in Chicago despite a boycott on Illinois convention sites by backers of the equal rights amendment to the United States Constitution.

In fact, the national committee has not even scheduled a discussion of the proposed amendment at the conference on the theme "Passage to Power, the Political Woman." The meeting is set for June 2-4 at the Palmer House, with preliminary sessions April 15 and May 10. Participants from 13 Middle Western states are expected to be present.

"Women's rights per se will be discussed only as they apply to all the things that are for women in business and women in politics," said Crete Huddleston, the conference director, a Republican national committeeperson from Illinois.

"I got some letters of complaint about the location," she said, "but I didn't pay a whole lot of attention because I don't feel ERA has anything to do with whether the conference should be held in Chicago." ■

"GRACEFUL, FUNNY AND VERY MOVING"

Janet Maslin, N.Y. Times

"AN AFFECTIONATE, STIRRING AND WITTY FILM. A remarkably coherent chronicle of what it is like to grow up 'different' in America. An intimacy and generosity of feeling gives the movie its freshness and punch."

David Ansen, Newsweek

"WORD IS OUT" is a landmark movie for human rights in general, for gay liberation in particular, for the whole history of documentary filmmaking. These stories are sometimes sad, often funny, and almost always touching. These are real people, full of flaws and feelings and frustrations and hope, and they are absolutely magnificent. One of the most politically powerful movies I've ever seen."

Rob Baker, Soho Weekly News

"The 26 who participate are uncommonly compelling as people, so clear-minded and articulate about their choices, so forthright and fearless about 'showing it' to the documentary cameras, that the results more than anything else resemble a gay film for straights. 'Word Is Out' earns its highest mark in its closeups of the human condition. It is an intimate, insightful and heroic picture."

—Harry Haun, N.Y. News

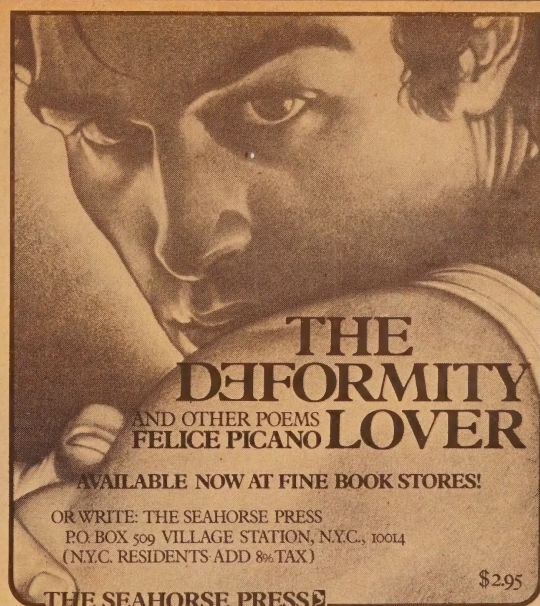
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Survey of Upstate NYers Yields Surprising Attitudes on Gay Rights

NEW YORK, April 19—A recent poll of Upstate New Yorkers' attitudes on gay rights issues and the experiences of certain New York State politicians who have supported gay rights legislation would indicate that the majority of New Yorkers are ready to end discrimination against lesbians and gay men. At the same time, many legislators seem to have the impression that the public is strongly opposed to gay rights legislation.

A poll, taken in 1977 by State Senator Donovan of his constituents in the Utica-Rome-Western Adirondacks concerning gay rights, asked the question, "Should an employer be allowed to deny employment to admitted homosexuals?" The results were: Yes 29 per cent; No 59 per cent; Undecided 10 per cent. In other words, his district, which is considered to be very conservative, supports the protection of the rights of gay people by almost two to one.

Donovan's poll is in line with one taken by the *Daily News* in 1976 of the residents of the Metropolitan Area (New York City, Northern New Jersey, and Westchester, Rockland, Nassau and Suffolk Counties). The *News* asked the following questions with the following results:

"Do you think that homosexuals should be accepted in society and treated the same as anyone else?" Yes 63 per cent; No 21 per cent; Don't Know 16 per cent.

"Do you agree with the US Supreme Court Decision that a state may outlaw homosexual acts?" Agree 18 per cent; Disagree 58 per cent; Don't Know 24 per cent.

Despite these polls, many legislators appear to believe that the public is strongly opposed to gay civil rights legislation. The Task Force on Sexual Preference (established by the State of Oregon's Department of Human Resources) explains it this way:

Many of us are afraid to express our more accepting attitude publicly because we assume that most of the people around us continue to have very negative attitudes. The fact that homosexuality is rarely openly discussed and instead, is most often mentioned only in the context of derisive jokes, reinforces this idea. Also, since sexual orientation is not obvious, heterosexuals who speak up for civil rights protection for homosexuals are often suspected of being homosexuals themselves.

Some people believe that Anita Bryant's crusade against the Dade County gay civil rights law was, in effect, a national referendum and that that defeat indicates the end of the gay rights movement. However, Dade County voters are not noted for their support of civil rights. In 1968, the county went heavily for George Wallace.

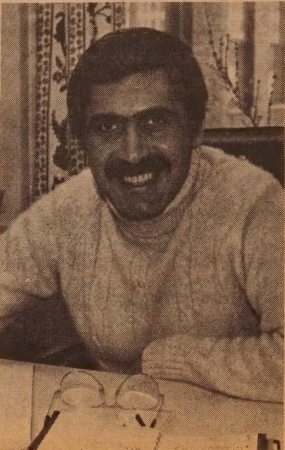
On the other hand, the Bryant campaign frightened and then angered many people. Many new coalitions of gay and non-gay people sprang up (including the Coalition for Human Rights in Albany and the Coalition for Change in Rochester), and the National Gay Task Force reports a doubling of their membership immediately following the June 7 vote.

The experience of politicians in New York State gives further credence to these polls. Though the gay rights issue is considered controversial, the issue almost never comes up at election time; the few times it has, a pro-gay stance has not worked against a candidate. It is worth noting that a gay rights bill has come up for a vote three times in the New York State Assembly since 1971. Of all the people who went on public record voting for the bill, the issue came up in the re-election campaigns of only two candidates. One assemblyperson won anyway. The other lost, but to another pro-gay candidate, so that the gay rights issue was probably not the deciding factor.

It is also interesting to note that one of the members of the Assembly in 1971

who voted for the gay civil rights bill went on to become Lt. Governor. Mary Ann Krupsak's support of this bill was not a political liability, nor was it a liability for the present governor, Hugh Carey, who had supported the New York City Council gay civil rights bill. The present mayor of New York City, Edward I. Koch, won heavily in four boroughs despite his close identification with gay rights.

Finally, the only upstate Republican who has repeatedly voted for the gay civil rights bill, Fred Field, was returned to the Assembly twice and was recently elected Town Supervisor of the Town of Colonie. His district is a heavily middle class suburb. ■



George Terzian. Photo by Lloyd Williams.

GGBC Elects

NEW YORK, April 5—The Greater Gotham Business Council elected new officers yesterday for a term of one year.

The new officers, whose terms are effective immediately, are George A. Terzian, president; Judith Nilson, vice-president; Allan Marshall, corresponding secretary; Glen Pedersen, recording secretary; and Robert DiPierro, treasurer. ■

NY Police Seek Clues in Slaying

NEW YORK, April 12—The 16th Homicide in Queens has contacted *Gayweek* in an effort to establish the identity of a man found dead of strangulation last November 11, 1977.

The unidentified man was discovered on Grand Central Parkway near 188th Street and Francis Lewis Boulevard. He was about 55 years old, white, with sandy gray hair; he weighed about 160 pounds and was five feet, seven inches tall. He was fairly well dressed, in a striped shirt and slacks, and he wore "worry beads"; money was found intact on his person. Police believe that he was involved in gay sex because of a rectal examination which yielded a substance they believe might be semen, though this is not certain due to bacterial decomposition.

The only lead police have as to the identity of the victim is from a gas station on Grand Central Parkway, where the victim, driving east, stopped every night to buy ten dollars' worth of gas. He drove a 1974-1976 brown Lincoln; attendants say he "spoke well," and was usually well dressed.

If you have any knowledge of who this person might be, please contact Detective Tidmarsh at 978-7911. ■

Parley: Increase in Women Workers Leads to Changes in Marketplace

NEW YORK, March 31 (NYT)—There have been changes in the marketplace owing to the increase of women in the labor force and marketers had better adjust to the changes, was the basic message which emerged from the Marketing to Women Conference, sponsored by the New York Chapter of the American Marketing Association.

"The advertisers of today are feeling complacent," said Eleanor Holtzman, senior vice president of DKG Advertising, in her keynote address to a group of women and men meeting at the Biltmore Hotel. "They really haven't changed their strategies because most of them are not really sure if any change is necessary and they don't see significant changes in our consumption patterns."

Holtzman and two associates at DKG Advertising had conducted a study to ascertain the effectiveness of using characters depicting working women rather than housewives in commercials. They found that commercials with working women appealed more not only to women who work outside their homes but also to housewives. According to another speaker, 48.8 per cent of women over 16 years of age work away from home. And reaching those women can no longer be done with daytime television commercials.

Frank Stanton, chairman of W.R. Simmons Research, explained to the conference how women with jobs outside the home differ from housewives as this relates to media use. Women who stay at home watch 7.5 hours per week of television while those who work away from home watch it for only 3.4 hours. Stan-

ton's data showed that television is the only major medium which will be adversely affected by the trend toward more women taking jobs away from home. These women listen to more radio than housewives and read more magazines and newspapers. "Careers seem to create a need to know," said Stanton. ■

A&O MCC Hosts Prison Parley

NEW YORK, April 9—Alpha and Omega Metropolitan Community Church of Brooklyn announced plans today for a "Gays in Prison" Conference to be held April 29-30.

"The aims of this conference are to educate ourselves concerning the difficulties of the gay person in prison, the opportunities which are open to us to make contact, and the services which may be utilized to deal with the needs of inmates in prison and upon release," explained Bill Smith, who is a minister in training in the church and who heads the conference. "Most people simply do not realize the degree of persecution, danger and alienation that gays in prison face," he said, "and this conference is to help us as the gay community to find new and better ways of helping these individuals."

The Saturday afternoon program will feature a number of panels, workshops and special guests. Four ex-inmates will report on "Homosexuality in Prisons." A workshop on "The Role of the Volunteer in the Corrections Department" will be led by Sandra Lewis Smith, Civilian Training Officer of the New York City Department of Corrections.

Rev. Dee Jackson, pastor of Alpha and Omega, who has worked extensively in the prisons, and Gloria Audet, who works among inmates in the greater Boston area, will present a discussion on "Dealing with Women Inmates." Elinor Kass, a social worker and supervisor with the New York City Department of Social Services, will speak on "Eligibility for Social Services and Rehabilitation."

Other workshops will deal with "Religion in the Life of an Inmate" and "Half-Way Houses."

Registration for the Saturday conference will be from 12:30-1 pm and a contribution of \$3 per person is requested. The Saturday program will be held at the First Presbyterian Church, 124 Henry Street, Brooklyn Heights.

On Sunday, April 30, Alpha and Omega will celebrate a special Prison Emphasis Sunday. The service will begin at 2 pm at the First Unitarian Church, corner of Monroe and Pierrepont, one block east of the First Presbyterian Church. ■

1200 in March for Gay Rights

(Continued from page 1)

bill now before the City Council should be passed."

Carolyn Pope, spokesperson for Lesbian Feminist Liberation, closed the rally by thumping the microphone up and down, shouting, "I will be no one's scapegoat!" and advising people to "get in touch with your anger!"

Other speakers at the rally were Joe Spierling, president of the Social Service Employees Union; Juanita Ramos of the Comité Homosexual Latino-Americano (COHLA); and Janet Gray of Salsa Soul Sisters. The entire event, with the exception of one speech in Spanish, was translated into hand sign language from the stage.

Singer Diana Davies provided music at the start of the rally. ■

'Daily News' Scribe Files Sex Bias Suit

NEW YORK, April, 1978 (More)—A woman reporter at the *Daily News* recently filed the first sex-discrimination suit in the paper's history. Cass Vanzi brought the action after she was transferred from her beat at police headquarters to general assignment on the night shift. She was replaced by a male reporter with more experience, but not with more experience on the police beat.

Vanzi believes that she was transferred because *News* editors did not think that a woman could handle the police headquarters job. But *News* Associate Editor Ed Quinn maintains that the change was routine. "She was one of twelve who were transferred. It happens all the time. In this case, she took exception."

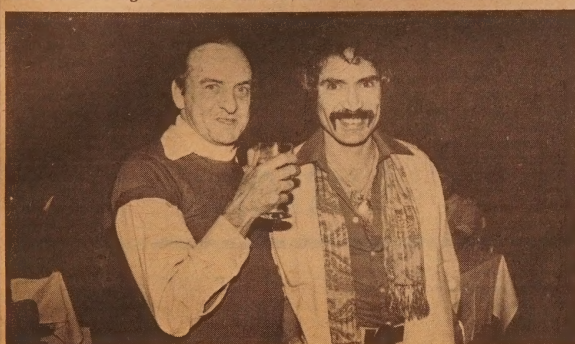
Although technically a lateral transfer with no reduction in rank or pay, Vanzi's transfer is considered a demotion at the *News*. Few of the paper's 40 women reporters are on beats. Vanzi worked toward her beat throughout her three and a half years at the *News*, covering the police while working in Brooklyn and earning praise from the editors. "This transfer has damaged my career as a police reporter," says Vanzi. "I have lost valuable sources. People at police headquarters think I was demoted for doing something wrong."

She believes that she was originally assigned the police beat because she had threatened to bring a sex-discrimination suit. The she was taken off the beat, she believes, because her editors, not wanting her there to begin with, could feel that they had given her a chance.

Virginia Gallagher, head of the *News* Affirmative Action Program, denies the discrimination charge, saying that the paper has actively recruited and promoted women reporters. She adds that those efforts have been hindered by a recent hiring freeze. ■



I HAVE A VERY CLOSE RELATIONSHIP WITH HARVEY. Not to be seen alone at the opening of "The Effect of Gamma Rays on Man-in-the-Moon Marigolds," Diane Keaton was escorted by her umbrella Harvey. They were later seen leaving the theater arm in arm. *Photo by Walter Friedman.*



DARLING, YOUR TALLITH IS LOVELY BUT MUCH, MUCH TOO SHORT. Part-time bartender/columnist/nice guy and full-time drinker George Sardi gives Marc Allen Trujillo some sound advice. The occasion was the party Melba Moore threw for Gotham at Les Mouches. *Photo by Lloyd Williams.*



HUSTLER'S MAY CENTERFOLD? Of course not, it's lusty Shelly Winters, exhausted after playing hostess to Farley Granger for a few years, lying down as Mom in "The Effect of Gamma Rays." *Photo by Walter Friedman.*



IS THAT ZSA WITHOUT HER FOSTER GRANTS? Of course not. It's the divine Divine on stage as the "Neon Woman," the latest smile-getter from Tom Eyan's pen. Catch it at Hurrah's. *Photo by Walter Friedman.*



PUT YOUR LEFT FOOT IN, PUT YOUR LEFT FOOT OUT, PUT YOUR LEFT FOOT IN AND TWIRL IT ALL ABOUT. Melba Moore, Gotham, and their pianist Ron Abel show why they were never called back after their audition to be Rockettes. *Photo by Lloyd Williams.*



WORKING WITH BOB FOSSE AIN'T EASY. Ann Reinking is being spoon-fed at a party thrown in her honor at the delightful Luxe restaurant on Gay Street. Word has it that Ann learned to feed herself just a few days later. *Photo by Lloyd Williams.*



A CHAT WITH A NEON WOMAN. "Calvin Klein said I could have his child, if I said he didn't design this schmatter!" "Is that really true, Divine?" "What's truth, honey? Hey, did you see the chopped liver?" *Photo by Lloyd Williams.*

Art Agnos Wows MECLA With Speech

LOS ANGELES, March 9—"No matter what the effect on my political career, I shall not abandon you, and no matter how long it takes we will continue to fight for the rights that all Californians should have. . . . Homosexual Californians have the right to live and work in peace and dignity. Injustice anywhere is injustice everywhere." So spoke California state representative Art Agnos of San Francisco in his keynote speech to the first annual dinner of the Metropolitan Elections Committee of Los Angeles at the Beverly Wilshire Hotel.

Agnos addressed a roomful of politicians and those aspiring for office who paid \$100 per plate along with many gay activists and business leaders. Among those present were City Attorney Burt Pines, City Controller Ira Reiner, Councilpersons David Cunningham, Art Snyder, Peggy Stevenson, Joel Wachs and Zev Yaroslavsky, Mayor Bradley's liaison to the gay community Don Amador, State Senators Alan Robbins, Alan Sirotey and David Robert's representative Rhonda Saunders, Assemblypeople Richard Alatorre, Howard Berman, Mel Levine, Art Torres and Herschel Rosenthal. Steve Lachs, running for municipal court judge, received a standing ovation.

MECLA is a political committee composed of gay and non-gay women and men dedicated to working within the political system in two primary ways: 1) by giving financial support to political candidates supportive of human rights in general and gay rights in particular, and 2) by interacting with political and civic leaders to sensitize them to the concerns and interests of the lesbian and gay community.

Councilperson Peggy Stevenson introduced Agnos, receiving an ovation from the crowd who remembered her as one of the first city politicians to openly support the gay community. Assuming her husband's job upon his death many years ago, and subsequently re-elected in her own right, Stevenson noted how far the gay rights struggle had come by pointing out that the City Council had recently voted to fund the Gay Community Services Center for over \$500,000.

Agnos, who flew down from San Francisco to substitute for Representative Paul McCloskey, received many ovations from his audience as he pledged strong support to the cause of gay rights. Noting that the year had begun with gay activists on the offensive, he blamed the defeat of his bill, AB 1302, to ban discrimination against gays in jobs and housing, on the success of Anita Bryant's campaign in Miami. He promised that the new bill would be numbered AB 1, since he would no longer need 1301 bills to come before it to give him the time to muster support. Pointing out that the New Right is attempting to rally support behind a "pro-family" image, he said that he knows gay people as well as himself are equally "pro-family": "I love my family, my wife, my son. I respect the aged, I want a safe community, I respect freedom of worship, and I also support gay rights. And I see no conflict between any of those."

He urged gay leaders to make an outreach to labor and other civil rights groups, warning that "if Briggs wins, no one will be safe. . . . We must end bickering and hostilities between gay personalities and clubs and newspapers and provide a place for the silent majority to get involved. We have to integrate parents, straight people, friends, and religious leaders, and we must become co-sexual. We must form some kind of statewide or national group like the Anti-Defamation League or the NAACP."

Speaking out against popular myths about homosexuality, Agnos closed by saying, "No one proposes we solve the problems of racism by making everybody white. We will not solve the problem of homosexuality/heterosexuality by making everybody the same sex. We must educate the American people that homosexu-

als are neither evangelists for their sexual orientation nor are they rapists."

Text of Agnos's Speech

The following is a distillation of the keynote speech delivered by Assemblyman Art Agnos to the first annual dinner of the Metropolitan Elections Committee of Los Angeles:

We're increasing our numbers, but we are still outnumbered. There's a lot of hate, ridicule, and opposition to some of the causes we espouse on your behalf and on behalf of all oppressed people in the state. The strength and support and, indeed, the love that you give us in these kinds of things strengthen us, because we're human beings, and I get afraid sometimes when I take on some people. Politicians posture a bit and try not to show it, but I want to tell you we do get frightened and so we need your strength. I need it, and I want to thank you for giving it to me—emotionally, as you do with your warm welcomes, and (to be very candid) financially, as you do with these kinds of affairs, which gives us political freedom to stay away from those interests that are constantly boring in on us, to try and take away that freedom that we need to do the things that you all want from us.

There are new allies here tonight, as well as old ones who were with us when Willie Brown passed the consenting adults bill only three years ago. Three-fourths of the assembly leadership is here tonight, all those assemblymen who were there when the bill was passed to give homosexual Californians the right to live in peace. We're going to pass the bill that not only guarantees people the right to live in peace but the right to work in peace free from discrimination.

I want to thank the public officials here tonight, because it's still not that safe to be out front on this issue, and even I, who represent one of the safest districts, get more hate mail which says, "White man wake up!" than I do positive mail on this issue.

This is a remarkable year. It's my first anniversary in office as well as yours. I was elected a year ago. I hope, like you, to be around a long time. We began the year on the offensive for human rights as it affected homosexual Californians and commission of the defensive. AB 1302 was introduced out of the conviction that gay people should have the right to live and work in peace. The bill was numbered 1302 because we needed 1301 bills to come before it before we were ready to do this, working with various elements of the community, primarily in Northern California, trying to bring together the court system, motorcycle groups, the baths, the Golden Gate Business Association, to get some kind of consensus. Next year it's going to be AB 1 because we've got that consensus. We used a healthy and constructive philosophy at the beginning to develop some kind of unity.

The bill did three things. It redefined the word "sex" as applied to the code as affects the Fair Employment Practices Commission and how the FEPC administers when Californians are discriminated against in work today, other than going through an expensive lawsuit: 1) sexual harassment, where women on the job were being asked to provide sexual favors in return for promotion or getting a job could go to the FEPC and get some kind of redress; 2) sexual gender, allowing people to get the same kind of rights be they male or female; and 3) as society becomes more sophisticated and knowledgeable about the meaning of sex, we said that sexual orientation would also be protected. Our first meeting was before the labor committee and we had a tremendous hearing. It was the first time in Sacramento that the legislature saw a Bank of America lawyer who told them he was also a homosexual Californian, and that he had worked successfully for the Bank of America handling millions of dollars of securities and never caused any kind of problem for his employer or co-workers. An elected official of the Teamsters named Howard Wallace presented his testimony: a teacher, Bob Wechter; a parent, Charlotte Spitzer. For the first time, legislators saw gay people as human beings rather than traditional stereotypes we have fought for so long. I became convinced of the need to demystify homosexuality not only in the state legislature but throughout California.

Things looked good as we were going to the next step of the legislative process. The Ways and Means Committee, until Miami and the defeat suffered there made marginal supporters who were needed in the close votes very non-supportive and closed to the issue, and we were forced on the defensive. I saw the emergence of the New Right, and how they've seized on this issue as a new device to seize power, not only in the state but in the whole country. Where they failed in the past to bust up the traditional progressive coalition on issues like busing, welfare fraud, affirmative action, amnesty, marijuana, gun control, day care, sex education, now they think they've got a winner with gay rights, and Miami con-

(Continued on page 12)

Pro-Gay Seattle Group Charges Unfair Tactics in Anti-Gay Campaign

SEATTLE, WA, April 8 (Post-Intelligencer)—Citizens to Retain Fair Employment has filed a complaint with the state Public Disclosure Commission against a group working to rescind sections of Seattle ordinances protecting gays from housing and job discrimination.

Charles Brydon, Citizen's campaign coordinator, charged the group, known as Save Our Moral Ethics, with "multiple violations of the Fair Campaign Practices Code." He said that "false and malicious" statements run through SOME's Initiative 13 petitions and are also found in its campaign letters to PTA presidents, police officers and community leaders.

Dennis Falk, a Seattle police officer and co-sponsor of the initiative, dismissed Brydon's complaint as "just strategy" and refused to respond to it; instead, he turned the complaint over to his group's attorney.

Initiative 13 petitions begin with five questions, including: "Are you concerned with . . . homosexuals teaching your children? Homosexuals actively recruiting your children? Yourself being forced to tolerate all homosexual activities (under existing city ordinance)?" SOME needs

about 14,000 valid signatures by August 1, 1978, to put the initiative on the November ballot.

The Citizens complaint attacks the initiative for implying that teachers' jobs are protected by city ordinance and that gays are granted special privileges under the same ordinances. A school district lawyer said, "The initiative does not not apply to public school teachers in Seattle because the ordinance does not apply." He added, "State law governs the employment of teachers in Seattle Public Schools."

A SOME letter recently sent to PTA presidents read in part: "Any law which forces employers—public and private—property owners and landlords to sell, hire, rent or lease to homosexuals—by making it a crime not to—is an unconstitutional law. . . ." The Citizens complaint maintains that the Constitution has nothing to do with the city ordinance. It also charges that other parts of the campaign letter are appeals to prejudice and are distorted, irrelevant and unprovable.

Falk responded that the Citizens' complaint is "a decoy on their part to drain our treasury for legal fees."

Letters

Gaysweek welcomes letters on any subject of interest to gay people, including comment on items published in Gaysweek. In order to include a broad range of views, please keep letters as short as possible. We reserve the right to edit letters as necessary. All letters must be signed, however we will withhold your name on request. Please include your address and telephone number for verification.

No Rainbow, No Pot of Gold

If the Anvil can tell the National Rainbow Society of the Deaf Gay that "we really don't know if we want your group here or not" (Gaysweek, April 17), I know for sure that I don't want to go to the Anvil. I hope other Anvil patrons will agree with me: such discrimination against the deaf is essentially the same as discrimination against gays. Boycott the Anvil!

Robert Chesley
Manhattan

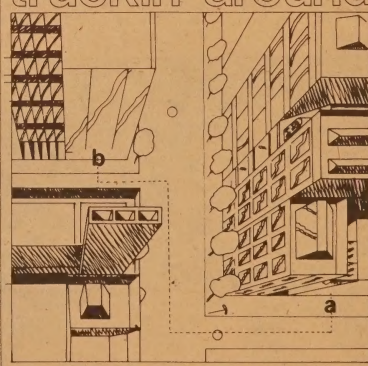
Journalistic Responsibility

We received a copy of your article "Advocate Employee Claims est Training Refusal Led to Firing" in your March 27, 1978 issue. By now you should have received a copy of David Goodstein's response to a very similar article appearing in the San Francisco Sentinel.

The only thing which I wish to add to that response regards the advertisement in this publication for a position requiring an est graduate. The ad was not for an advertising executive as stated in your article, rather it was for a person to work in a transformation experience office, not at The Advocate. I also question the responsibility of a journalist who does not check out his facts before putting them in print.

David Hirschi-Cypers
Publisher's Communicator, The Advocate
San Mateo, California

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TIME & MONEY

MEDIA

Anita Talks!

CHARLES M. KAST

The May, 1978, *Playboy* features an interview with Anita Bryant in which she converses on "Jews, gays, sex, politics and orange juice." We'll let her speak for herself.

On homosexuality:

The homosexual act is just the beginning of the depravity. It then leads to—what's the word?—sodomasochism. It just gets worse as it goes on. You go further and further down the drain and it just becomes so perverted and you get into alcohol and drugs and it's so rotten that many homosexuals end up committing suicide.

On fruit:

Why do you think the homosexuals are called fruits? It's because they eat the forbidden fruit of the tree of life. God referred to men as trees, and because the homosexuals eat the forbidden fruit, which is male sperm... There is even a Jockey short called Forbidden Fruit. Very subtle. Did you know that?

On non-gay sex:

Well, it's like the way Christ loves the Church. When you come together, it's like when the Church is brought up to meet Christ in the air, when we will all take on immortality.

On camping:

It's like most homosexuals, when they go into the deviant lifestyle, they don't take on the effeminate affections until they have become part of the homosexual community—they go almost into camp, that's what it is, and they take on these roles whether male or female.

On going to hell:

Playboy: According to your way of thinking, Jews, Moslems, Pygmies, Eskimos and atheists are going to hell.
Bryant: According to God's Word, they do.

On women's liberation:

I believe that it's easier for the woman to submit. That's Biblical.

On her own birth:

It's kind of ironic, isn't it? You see, I was born dead.

On rock music:

Today... there are a lot of rock dances and rock music that are brainwashing the kids, because it's all very promiscuous and it glorifies promiscuity and acid rock and a lot of those things. The kids get into the dirty lyrics and the beat is just very, very seductive.

On hating men:

The main problem we had in our marriage was that, because of my father, I basically had a hate for men. I mean there were times when I literally hated my husband—I couldn't help it.

After Dade County:

We could fill up every auditorium in America. If we had done so after our victory in Dade County we could have gotten such a momentum going that we could have wiped the homosexual out. That was a very real possibility. We realized that. We could have made a lot of money, too.

On saving our country:

We have a concept now called Anita Bryant Ministries, which would have centers in every key city across America.

On ERA:

Who needs the ERA? The key to women's rights is to activate the laws that are already on the books. Most of them are too lazy to do that. I mean, women are even admitted into the Armed Forces now.

On President Carter:

He himself stated in the *Playboy* interview, which my husband bought for me

to read, that he was against homosexuality, and yet he allows [aide] Midge Costanza to go down to Dade County on a local issue and campaign for homosexuality. She was paid by my opposition to come down. I won't say any further what I know about her, because that's not important, but the thing is that she has an open door to the President of the United States, who claims to be a born-again Christian, when homosexuality is at the very core of what God is against.

Playboy followed the interview with an article by Ken Kelley (who conducted the interview) covering his impressions of Anita.

On the famous pie-in-the-face caper:

"I found the pie box," I announce brightly. No response. "It's a Banquet banana cream and the price is, let's see, here... sixty-nine cents."

Bob regards me solemnly. "You know what, Ken? Anita doesn't even know what that means."

Anita jerks her head around faster than the proverbial speeding bullet. "What what means, Bob? Huh? What what means? Answer me, Bob!"

Bob averts his eyes. His larynx dances a jig and his cheeks flush. Anita instinctively apes his embarrassment. Bob looks out his window. Anita looks out her window. I look straight ahead.

On table manners:

One night over dinner, a merchant at our table was bemoaning his burgeoning shoplifting problems. "At least the Arabs have the right idea," he opined. "They just cut the thieves' hands off!"

Anita's eyes twinkled. "Ken, I wonder what the Moslems cut off when they catch people fornicating." She laughed. "Now promise us you won't print that." I laughed and said nothing.

On Anita:

Although it's a tempting exercise, Anita is simply too asymmetrical to pigeonhole. She is a confection of contradictions, pristine nun and gamy tease. Old pro who's paid her dues and wide-eyed waif who's still seeking the jackpot. Guilt-racked sinner who's terrified of hell and perverted white knight who's determined to lead mankind on a forced march into paradise. Independent spirit, covering wife, Champlain one minute, warden the next. She is demonstrably intelligent, yet stays steadfastly ignorant. Not that these discrepancies bother Anita.

On death (quoting Bob Green, Anita's husband):

In his own words, "Let's face it—when some militant homosexual kills Anita, the guy will be an instant hero."

For better or worse, Anita is a natural symbol. America has a nasty track record when it comes to symbols, be they George Lincoln Rockwell or Malcolm X. Bluntly, Anita fully expects that she will be assassinated.

Also in *Playboy*, May 1978, several men were asked their opinions on the women's liberation movement. Peter Frampton came right to the point:

I'm the leader of the house, but the women should be pampered, too.

Sexually, the movement hasn't affected me. The one who really gets to me is Anita Bryant. She just pisses me right off.

Harry Reems of *Deep Throat* fame laid it on the line:

I think men basically fear women—and really fear men. Women are able to communicate sexually—whether it's the physical act or in conversation—in a noncompetitive way. But men are just totally afraid of admitting their homosexual tendencies, or their need for another man. I'm not gay and I'm not bi, but I'm aware that I have homosexual tendencies and that every man does.

Further on in the same issue of *Playboy*, the May "Playboy Casebook" is titled -

"Five Years in Prison for Oral Sex?" Here is the lead paragraph:

Only a dozen or so states still make it a crime for men and women to engage in oral sex—often called sodomy in the statute books or the "infamous crime against God and nature," or something equally quaint and reminiscent of the puritanical times in this country when most of these laws were written. They are rarely enforced, except against homosexuals, and are regarded as harmless antiquities by most people, including judges, legislators and police. But, like other statutes that serve no legitimate social purpose, they can be a handy device for destroying an individual who has offended the community without otherwise breaking the law.

Then there is a *Playboy* letter-to-the-editor on our favorite subject:

What I choose to do on, to or in my body is nobody's business but mine. Some people like gay bars, some like sardines.

Whether I choose to smear mustard on my genitals or cut off my nose, no one has the right to tell me I can't. Anita Bryant is not the Creator.

The April, 1978, *Psychology Today* presented an article written by an anonymous New York City school teacher under the title "On Being a Gay Teacher: My Problems—And Yours." Here is a brief section:

What makes me stay [teaching] is the changes I notice in my students during the course of every year. Not only do they improve academically, but they also become more responsive, cooperative, and caring. They acquire a new eagerness to learn. I think I have a lot to do with these changes, I think I'm a good teacher.

The school where I teach is typical of many in New York City, and I share with thousands of other teachers concerns about overcrowding, limited books and supplies, uncaring colleagues, and uninvolved parents. But being a gay teacher—especially in an elementary school—I am faced with other, unique problems.

Gays and college kids" was the answer given to the question "Who are your favorite audiences?" The quizzier was George Carlin, the quizzee, Joan Rivers. The show was NBC's *Tonight Show* during a broadcast in March. Ms. Rivers closed her very favorable (and frequently bleeped) discourse on gays by adding, "And I just have one more thing to say to Anita: Who the (bleep) does she think is gonna come when one of her kids loses a tooth?"

War Against the 'Gays' is the cover story of the Vol. 4, No. 1 issue of *West Coast Review of Books*. The article by Dorothy H. Rochmis is actually a loosely connected series of reviews of seven recent books and a play: some written by those opposing gays, and some written by those supporting. What "connects" the eight reviews into an "article" is Ms. Rochmis's summary view of the current "war" and her personal opinions. She seems to be ill-equipped for the job. Her choice of three sections from three publications to highlight, in half-page pink-colored boxes set off from the text, is a case in point. She chose: 1) An *LA Times* article "Justices Let Stand Gay Teacher Firing"; 2) A section from David Looiv's book *Straight Answers about Homosexuality for Straight Readers* titled "Camping: High Camp and Low Camp"; and 3) A "Glossary of Gay Terms" from Morton Hunt's *Gay-What You Should Know About Homosexuality*. The first six terms defined: auntie, bitch, bull, bull

dyke, butch and camp. The last paragraph of the article is a good indication of the author's lack of sensitivity:

The fact that gays have had to organize to achieve these rights is shocking. And the fact that gays actually need the many, many "manuals" that are glutting the market, spelling out who they are, who does what and with which and to whom, and how much some of them have achieved in the arts and elsewhere, is equally shocking. As shocking and unnecessary as any of the many pompous who's whos.

Gay National Anthem?" is the title of Judith Spiegelman's article in *Soul*, March 27, 1978. She reviewed Carl Bean's *Motown Record's* disco single, "I Was Born This Way." The song is a very danceable piece done in the Motown style. Here is Spiegelman's lead paragraph:

HOLLYWOOD—Carl Bean, who was formerly a Gospel singer with a group called Universal Love and with the Alex Bradford Troupe, has recorded what he and Motown Records are hoping will become a national rallying song for the Gay Rights movement. The tune, called "I Was Born This Way," features the disco-metered lyric "I'm happy, I'm carefree and I'm gay... I was born this way."

And, here are the words of the opening stanza of the song:

I'm walking thru life in Nature's disguise.
You laugh at me and you criticize just because
I'm happy, carefree and I'm... gay.
Yes I'm gay... 'Tain't a fault, 'tis a fact.
I was born this way.

Politically, not very sound. Hopefully, it will not become our national anthem. But the fact that Motown Records, a nationally based company, is pushing a gay-themed record is a step forward, opening the way for other artists who want to produce out-front music.

Gay Matthews, according to *New West*, April 10, 1978, could not buy time to produce an hour-long gay activist show in San Francisco. So now he controls a whole channel:

As recently as 1974, he says, he made "the rounds of each and every radio station in the city, offering to buy—and produce—just one hour of air time per week. They all turned me down," he recalls.

After a bitter (and nearly unprecedented) legal battle, Matthews won the right to lease Channel 8 from Viacom, San Francisco's cable franchise. He now has access with a vengeance. For just a few thousand dollars in rental fees, and one television camera in his name, he reaches 50,000 households, 24 hours a day, from a Spartan studio on the sun porch of his Potrero Hill home.

A March 16, 1978, editorial in *The Baptist Record* (official journal of the Mississippi Baptist Convention) doesn't beat around the bush. Here are the opening and concluding paragraphs:

In the matter of civil rights there is as much difference between racial equality and the rights of overt and announced homosexuals as there is between a hospital operating room and a pig sty. There is no comparison to be drawn.

A very real fear is that open acceptance of homosexuality could lead to a further breakdown of the home. If homosexuals can announce openly their sinful ways and be accepted, then those engaged in male-female relationships outside of marriage might begin to be more bold in proclaiming their involvements. If that happens to a great degree among married couples, then the foundation of family life will be severely damaged.

We Have Changed From Homosexuality" is the title of a paid advertisement in the March 30, 1978, *New York Times*, sponsored by the Aesthetic Realism Foundation which is housed at 141 Greene Street and follows the preachments of its prophet Eli Siegel. The ad includes the names of forty-four men and six women who claim cure, as stated in the lead paragraph:

We, the undersigned, have changed from homosexuality through our study of the Aesthetic Realism of Eli Siegel. The teaching trio, Consultation With Three—Sheldon Kranz, Ted van Griethuysen, Roy Harris—all changed from homosexuality through study with Mr. Siegel. This documented in the 1971 book, *The H Persuasion*.

We, the undersigned, through study with Consultation With Three and with Eli Siegel, have changed the way we see the world, the way we see women, and we are no longer homosexual.

Jeff Greenfield, writing in the *Voice*, April 3, 1978, states that the reason the Equal Rights Amendment is stuttering in its drive for adoption is that "The advocates of the ERA have not been telling the whole truth about what this amendment will do." He outlines five examples in his article, "The High Cost of Sexual Equality." Here is point five:

5) The ERA will not "require the states to permit homosexual marriages." This fear is usually either brushed aside as absurd, or answered, as did NOW President Smeal on a *Meet the Press* interview, by showing that state courts interpreting state ERAs haven't required same-sex marriages to be legalized. Legally, the matter is a lot more complicated once federal courts begin to interpret a new constitutional provision making sex a "suspect classification." In 1961, when the Supreme Court considered laws banning interracial marriages, some states tried to argue that since these laws affected blacks and whites equally there was no denial of equal protection. The Supreme Court unanimously threw out these laws, holding that the 14th Amendment made race a "suspect classification." In plain English, when any public policy makes race a factor, the presumption is that the policy is unconstitutional.

With an Equal Rights Amendment in the federal Constitution, a same-sex lover has a very powerful case. "The only reason I can't marry this woman (man) is because I'm a woman (man). If I were of the opposite sex, I could marry. It's my gender—now a suspect classification—that forbids marriage." Maybe the Court will not accept this argument. Maybe the Congress will permit states to ban same-sex marriages, and maybe the example of Colorado, where homosexual marriages are now legal, will lessen the fears of same-sex marriages.

More on Gore Vidal's new book, *Kalki*, from the *New York Times Book Review*, April 2, 1978:

Consider Theodora "Teddy" Ottinger, who narrates "Kalki." Getting to know her, we're meant to have Erica Jong's *Fear of Flying* in mind. Teddy is (get this) a beautiful lesbian aviatrix—a word she loves—who is more or less always, as she puts it, "melting" or "in heat." And she's not just any beautiful lesbian aviatrix in heat. She happens also to be the world's best jet pilot, and the best-selling author of *Beyond Motherhood*, about her "life and hard times as a flier, woman, mother, and would-be-know-it-all." She is famous for her decision to have her tubes cauterized, "with maximum publicity," after bearing the two children of the Los Angeles real-estate shub, Earl Jr. As the story of *Kalki* begins, Teddy has run through the money earned by her book, is behind in her alimony payments to Earl Jr., and has been named America's 9th most admired woman by the Gallup Poll.

A *New York Times* paid advertisement for the new film *Word is Out* which is now playing at the Eastside Cinema featured a reprint of the *New York Times* review written by Janet Maslin. Here is a sample paragraph:

Word is Out, made by the Mariposa Film Group, is comfortably constructed and quite informative, but what really carries the film is its casual seductiveness. Even filmmakers who imagine they'd rather sit through rot canal work than find out what it's like to be homosexual may wind up unexpectedly captivated by the film's friendly, even-handed ap-

proach to a potentially divisive subject.

The Night They Raided Walinsky's" is the catchy title of Randy Shilts's evenly presented *Voice*, April 3, 1978, article. These two quotes capture the essence:

It was to be a classic case of revenge on the law, according to the plans so carefully laid by New York's feisty chapter of the Gay Activist Alliance; retaliation for liberal attorney Adam Walinsky's blast in the *Daily News* at the proposed New York City gay civil-rights ordinance. Just an old-fashioned urban-guerilla confrontation with a bona-fide Enemy. Now, it has become a cause célèbre and a test of First Amendment rights that awaits resolution in the courts.

Some New York gay activists remain worried that the illegal tactics of the wire-cutting gay radicals create a bad image for gays at a time when the comprehensive gay civil-rights ordinance is emerging as a major issue in New York City. "Those kinds of things make everybody look bad—and this is the worst time for that to happen," says Bruce Voeller of the more moderate National Gay Task Force.

One of the militants who participated in the illegal actions at the picket, however, says extremism in the defense of gay liberty is no vice—and that it may continue. "These new Nazis need to know that when they lie about gay people, they won't get limp-wristed pickets politely lisping in front of their homes but militant urban guerrillas ready to take them on face to face," he says defiantly.

The *Los Angeles Times*, March 19, 1978, printed a Doug Shuit article titled "Gay Rights Movement Gains Political Momentum in L.A." Here's what's happening on the other coast:

The gay rights movement in Los Angeles—rather than taking a low profile after Anita Bryant's successful Save Our Children campaign in Florida last year—has more momentum than ever before.

It truly has come out of the closet, and, with the support of many local political leaders, has become a respectable political force.

Even as they prepare for the fight of their lives—Republican state Sen. John Briggs of Fullerton is pushing a statewide initiative campaign giving school districts the right to fire homosexuals—leaders of the gay rights movement are looking beyond Briggs and fighting for a much bigger issue: full employment rights without discrimination.

Time, April 3, 1978, ran a cover story on John Travolta of recent *Saturday Night Fever* fame. A sample:

And sexuality. "Maybe the major thing is how sensual he is," suggests Lily Tomlin, who will star with him this spring in a romance called *Moment to Moment*. "And sexy too. The sensitivity and the sexuality are very strong. It's as if he has every dichotomy—masculinity, femininity, refinement, crudity. You see him, you fall in love a little bit." Adds *Saturday Night Live* producer Lorne Michaels, whose barbed-wire comedy show Travolta keeps promising to host: "John is the perfect star for the '70s. He has this strange androgynous quality, this all-pervasive sexuality. Men don't find him terribly threatening. And women, well..."

In a Study of Newborns, the Boys Seem More Active" is the title of a March 31, 1978, *New York Times* article. It includes a humorous insight into some of the potential difficulties inherent in scientific research:

But Dr. Phillips noted with a laugh that, for all the effort spent on meticulously preparing the infants for study—covering their name tags, wrapping them in the same bunting color—the observers found out during the pilot project that the nurses at the huge hospital in New Hyde Park were unwittingly sabotaging the project.

They were styling the newborns' hair according to sex, with side-parts for boys and forehead-curls for girls. But the nurses were more than happy to cooperate with the study and "style each subject's hair in a neutral fashion."

A.E.S. Hudson Street, a new weekly series on ABT TV, airing Thursdays at 9:30 pm, includes a male nurse who has come out of the closet recently. ■

BOOKS

The Architecture of Dark Places

PHILIP HOFFHINES

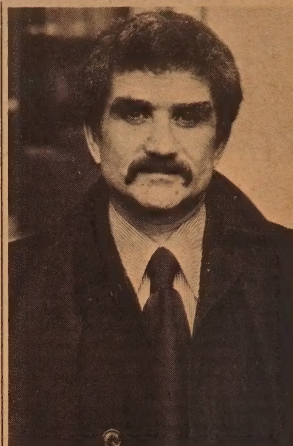
In *Such Dark Places* by Joseph Caldwell Farrar, Straus & Giroux, \$8.95

Joseph Caldwell's first novel, *In Such Dark Places*, is, before anything else, a first class narrative. From the beginning it moves at a quick pace, keeping the reader involved right up to the end as he watches characters and events coming together in one of the most tightly constructed books I've come across in some time. It's a pleasure to read.

The story begins with Eugene McNiven taking photographs of an East Village Good Friday procession that ends in a riot and a killing. In the confusion, his camera gets stolen, and his search for it leads him into the lives of a crowd of characters, all a little mad and full of secrets. His own life becomes intermingled with theirs and the ensuing entanglements involve him in their desires and relationships as he undergoes a reappraisal of his own—searching for himself as well as his camera.

Don't misunderstand, however. The book focuses on action and movement. Eugene is not, in his mind of minds, the meditative kind. He notices things happening with himself and with others, and draws his conclusions with very little philosophical side-tracking. And though the book is imbued with an allegorical spirit, that spirit winds its way through the narrative in such a way that it enhances the work without overwhelming it. Which is not to say that it's unnoticeable. In effect, this is the story of a man's rebirth (though not in a dogmatically Christian sense) and it takes place around Easter. You can't be plainer than that. But all the same, Caldwell handles it with dexterity so that one never senses the idea taking over the story. This is not a stop on the Celestial Railroad.

Eugene's search takes him first to Father Carusone, an interesting if somewhat stereotypical character—the tough, realistic priest who is at bottom all compassion. I'm afraid he fits this type so well that I couldn't help visualizing Karl Malden in priestly garb every time the good father made an appearance. Eugene also comes across Raimundo, a beautiful young man with a fairly odd sex life, and a novel method of exterminating rats. Eugene, incidentally, wants to get Raimundo alone in his dark room. Raimundo was a friend of Johnny's, also gorgeous, and Johnny was the one who died in the Good Friday riot. Eugene was there photographing the procession partly because he knew Johnny was going to be there. What Eugene wasn't counting on, though, was the persistent badgering of a 13-year-old waif named



Joseph Caldwell. Photo by Thomas Victor.

David Stokes. And Eugene believes it was David who stole his camera.

I itemize these people and circumstances because I want to say that one of the real pleasures of this book is watching so many apparently disparate matters come falling so beautifully into place. And I mention these things and little more because Caldwell is deliberately creating curiosity and suspense, and doing it well. I'd hate to spoil it.

As for the writing itself, it goes almost unnoticed. The book reads quickly and the simplicity of the prose is one reason, no doubt, it does so. The author writes sentences designed to carry the information without intruding on the reader's consciousness. It's good, clear work.

Caldwell also has a talent for evoking the city. Eugene never strays beyond Soho, the location of his loft, and the East Village where he has become enmeshed with all these characters. And the life, the very air itself of these two neighborhoods permeates the entire book. New York here is alive and unglorified, a primary element underlying the actions of every character. Few writers, I think, summon up place so effectively and quietly, without elaboration or fanfare.

Caldwell uses the same talent when it comes to dealing with Eugene's sexuality. It's there, a powerful force in life generally and in his life particularly. And Caldwell deals to some extent with sex's seemingly inexorable force in people's lives. But sexuality, whatever its manifestation, is a matter of importance to all humans. As for Eugene's homosexuality, it is neither his *raison d'être* nor the source of all woes and guilt. Caldwell emphasizes the human being in *toto*, and sexuality, however great its influence, remains one element among others in

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Caldwell's humanistic conception of his characters.

Eugene, carrying the weight of the book, is naturally the best developed and therefore most interesting character. But one as entertaining, perhaps, is David Stokes, the 13-year-old. The kid is lovable. Only Eugene can't see that probably because David is such a nuisance to him. And Caldwell was true to 20th century sensibilities. David is likable because he isn't all sweetness being put upon by a cruel world. He is a terrible pest at times and thinks nothing of stealing. He's an active personality who, though he doesn't know really what he can do himself, seems unable to sit passively and wait for someone to come and make things right. He is lively and energetic and his role in Eugene's story is great enough almost to let him steal the book.

Street urchins are a difficult lot to handle. They can make horribly sentimental an otherwise good piece of work. But again Caldwell proves himself as a craftsman. David Stokes's life stinks. He has, apart from what he can occasionally steal, nothing and no one. And yet not once is one called upon for pity. A little sympathy perhaps, but no tears. Caldwell has kept the situation and the character deftly under control.

And that, I believe, sums it up fairly. Caldwell is a craftsman whose work is balanced and neat. And for the reader, highly enjoyable. ■

THEATER

The Goodbye Boy in Toga

WILLIAM MARTIN

Julius Caesar

By William Shakespeare. Brooklyn Academy of Music

Imagine a production of *Julius Caesar* in which Marc Antony is a simpering, effeminate giggler who minces and manners. Is this, perhaps, some radical gay theater group out to blow our minds? No, it is Frank Dunlop out to blow what is left of his fading reputation.

Julius Caesar, at the Brooklyn Academy of Music, is so bad that only a mother or Olive Barnes could love it. It is not an unmitigated disaster, there is always the play to listen to—when the lines can be understood. This tale of political intrigue in the days of ancient Rome is one of Shakespeare's sneaky hits—a cliché from high school lit class that can be tough and exciting when properly done. At BAM it is properly undone.

Dunlop's production lurches from moment to moment underlining the

obvious, ignoring the not-so-obvious, and substituting strangeness in place of an overall vision. It is an obligatory exercise in Dramatic Culture without fire or urgency. The BAM Company is supposed to be a repertory group, but the mélange of accents and styles suggests nothing so much as a pickup softball team in Central Park.

Austin Pendleton plays the aforementioned Marc Antony, twanging and shrilling his way through his meastier moments like a Truman Capote in Toga. His "O mighty Caesar, dost thou lie so low?"—with its squeaking earnestness coming after so much blood—is one of the comic highlights of this or any other season, the classical equivalent of Mel Brooks's "Springtime for Hitler."

Rene Auberjonois tackles the central role of Brutus with a quivering torso and quavering voice that would have been booted off the stage on your average Mississippi riverboat. His performance should be put in a time capsule and shipped back to 1865, where it properly belongs.

Which brings us to Richard Dreyfuss, who I believe has made films. Mr. Dreyfuss can be quite effective, when the director allows him to be, an actor of intelligence and passion who sees the chief conspirator, Cassius, as a commanding figure of cunning and nobility. But, like the production itself, his role degenerates into "moments" all

too often. His lines are dissected and parsed for maximum effect and minimum connection. The "beats" are there, but the "through-line" often is not.

George Rose, on the other hand, is magnificent in the crucial role of Caesar. He is the world leader going to seed and self-flattery, with an aggressive sense of wit about everyone but himself. When he confronts the soothsayer in the assassination scene with "The Ides of March are come," it is a stunning mixture of vanity and cajolery, a breathtaking moment in an otherwise tepid production.

Of the supporting cast, Rex Robbins is quietly impressive as Casca, Justin Deas gives Decius Brutus a weight and believability, and Holly Villaire is effective in her two scenes as Portia. And Thomas Hulce gives an especially interesting performance as Octavius Caesar, a headstrong brat maturing into a warrior and leader.

The lighting by F. Mitchell Dana would serve any production well, but the costumes by Dona Granata—white for the nobility, black for the rabble—though initially interesting, are ultimately flattening, reinforcing the overall abstraction of the Shakespearean bare stage and robbing the individual figures of life and character.

But then the whole production basically lacks life and character, which brings us back to Mr. Dunlop.

Mr. Dunlop takes a good game, and his

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interviews in *The New York Times* are invariably interesting and on target. But the actual work itself... The time has come, I think, to ask ourselves the question: What makes this man so eminently qualified to bring repertory theater to New York? His ancient hits on Broadway? His charming salesmanship? The mere fact that he's British?

Building a repertory company is

admittedly difficult. One cannot expect the Berliner Ensemble after a year and a half of fitful work. But this *Julius Caesar* is on the level of a high school production, by highschoolers and for highschoolers, substituting ranting and chanting for genuine depth and emotion. It could be that the Emperor at BAM really has no clothes. Just a smashing British accent. ■

OPERA

Updated Berlioz, Bel Canto; Traditional Verismo

BRUCE MICHAEL GELBERT

Le Dammation de Faust

by Hector Berlioz: Alberto Remedios, Donald Gramm, Evelyn Lear, Lenus Carlson; Robert Shaw, conductor, Sarah Caldwell, director, Opera Company of Boston, March 26

Tosca

by Giacomo Puccini: Teresa Kubiak, José Carreras, Louis Quilico, Renato Capecchi; James Conlon, Metropolitan Opera, March 29

Cavalleria Rusticana

by Pietro Mascagni: Tatiana Troyanos, Anatoly Solovianenko; and I Pagliacci

by Ruggero Leoncavallo: Teresa Stratas, Giuseppe Giacomini, Sherrill Milnes; James Levine, Metropolitan Opera, March 31

L'Elisir d'Amore

by Gaetano Donizetti: Trude Craney, R. Mack Miller, Allan Glassman, John Sharpe; Mary Jo Newman, Portable Opera Players, April 1

The second offering of the Opera Company of Boston's twentieth anniversary season was the Boston stage premiere of Berlioz's highly operatic dramatic legend *Le Dammation de Faust*. This listener attended the March 26 performance, the third of four hearings.

Fundamental to artistic director Sarah Caldwell's conception is the very basic observation that this Boston *Faust* is a twentieth century look at Berlioz's mid-nineteenth century look at the medieval legend and thence she derived an intriguing production in which elements of each of the three time periods are almost continually present. Berlioz, it seems, was to preside over a staged production of his cantata at the Drury Lane Theater in London, apparently with his wife, Marie Recio, as Marguerite. The work's initial chorus is presented here as a rehearsal, in nineteenth century garb, backstage at the Drury Lane, under the direction of the composer himself (portrayed by an unidentified performer), while director Caldwell, as herself, bustles about the stage giving instructions.

The "rehearsal" continues until, following Part Three, lack of funds forces cancellation of the London production. To console him, Marie, accompanied by him, sings his "D'amour l'ardente flamme"—performed here, in Geoffrey Dunn's translation, as "The flame of love's devotion"—for him. She replaces her blond wig, throws aside her coat to reveal Marguerite's costume beneath, and the performance that might have been is resumed. Simple nineteenth century style flats and drops, complete with mid-romantic naively sentimental angels, and period costumes coexist here with modern dance hall/disco style mirror balls, flashing during the ride to hell, and the intentional visibility of blue-jeaned stage hands.

As always, resourceful use is made of all parts of the Orpheum Theater. The

chorus sings the Easter hymn from the lobby behind the orchestra seats and marches down the theater aisle intoning the irreverent Latin students' song. Will o' the Wispes flit about the boxes. Further credit for this inventive production goes to set, costume and lighting designers Eugene Lee, John Lehmeier and Gilbert Hemsley, Jr., and to choreographer Ben Stevenson.

Responsible for the dynamic, vital realization of this rich, colorful score was accomplished choral conductor Robert Shaw, making his operatic debut with this series of performances. The choral and orchestral forces were in fine form. The most outstanding solo performance was given by bass-baritone Donald Gramm as Mephistopheles. This versatile singing actor brought to his portrayal the conviction, authority, polished tone and clear diction that have always distinguished his work. The diction of English National Opera tenor Alberto Remedios, as Faust, was surprisingly unclear. There is a bit more metal in his voice now than one ideally wants for the most lyrical moments of the role, but his performance was a basically good one. Historically, Evelyn Lear, the Marguerite, was, as expected, impressive. Her Metropolitan Opera appearances in recent seasons, as the Marchallin, Donna Elvira, Alice Ford and the Countess Almaviva, have been marked by a generally cautious, overstudied vocal approach, resulting in fairly toneless, dry singing, and punctuated by belted, off pitch forte singing. Though her "Roi de Thule" aria, here "There was a king who reigned of old," which has a rather low tessitura, was well controlled, singing throughout, as she was, with fuller tone than she has been using at the Met, she faced vocal difficulties in the higher lying duet with Faust and in "D'amour l'ardente flamme." Her voice here sounded harsh and pitch became a problem. Baritone Lenus Carlson, brandishing a prop rat for his flippant "Certain rat, dans une cuisine"—"Once a rat in a kitchen/ Grew as stout as monks were ever seen"—brought vigor and polish to the part of Brabner.

Puccini's *Tosca* is the Opera Company of Boston's next production. Dates of performance are May 1, 7, 10 and 21. The company is attempting to secure Magda Olivero for the title part of the Roman diva as a replacement for the previously scheduled Shirley Verrett, who has canceled all engagements for the near future.

The Metropolitan Opera's first *Tosca* of the season, on March 29, boasted excellent artists in the roles of Cavaradossi and Scarpia and a strong supporting cast, but was musically slow paced, orchestrally placid, and lacking, in the title part, a worthy successor to that list of distinguished divas who have aired their interpretations locally within recent memory—a list that includes the likes of Callas, Olivero, Tebaldi, Crespini, Nilsson, Rysanek, Kirsten, Vishnevskaya and Zylis-Gara. Heading the cast were Teresa Kubiak, José Carreras and Louis Quilico. James Conlon conducted.

Though the orchestra's sound, under Conlon's baton, was fairly polished, energy and excitement were clearly absent. Conlon moved through the score ponderously. Teresa Kubiak made a fidgety and petulant Tosca, lacking in fire, fury and grandeur. Economy of movement would be advisable. She also

seemed quite at a loss what to do when asked to not sing but react. She did not have the problems with vocal placement that plagued her *Tannhauser* Elisabeth earlier this season. Little, however, of the strong, clear quality that was hers until rather recently now remains and her soprano sounded fairly colorless and tremulous.

The vocal performance of José Carreras, dashing as Cavaradossi, was admirable, more akin to his vibrant *Adriana* Maurizio than to his excessively verismo Nemorino in *L'Elisir d'Amore*. Inopportune outbursts of applause following his ringing high B, in Act One, and during the third act *Tosca*/Cavaradossi duet would suggest that he has inherited Corelli's uncouth crowd of fans. Louis Quilico was a suave, demonic Scarpia. Singing well, he made plain the intensity slow burning just beneath the Baron's dignified facade and always ready to flare into anger, cruelty or lust. He deserves tremendous admiration for sustaining this intensity despite the snail's pace at which he was forced to take many key passages and for successfully meeting the challenge of playing opposite an embarrassingly awkward *Tosca*. Renato Capecchi was a fussily amusing Sacristan. Nico Castel and Russell Christopher gave distinguished performances as Spoletta and Sciarone, the slimmer of the facist Baron's henchmen. Allan Monk, Philip Booth and treble Robert Sapolsky completed the cast.

Mascagni's *Cavalleria Rusticana* and Leoncavallo's *I Pagliacci* reentered the Metropolitan Opera repertory on March 31 after an absence of nearly two months. The *Cavalleria Rusticana* of this

taut, exciting performance, the tenth of the verismo double bill by the company this season, served to introduce the Santuzza of brilliant, versatile mezzo-soprano Tatiana Troyanos to this, her native city. Troyanos, who, in her recent debut recital here, gave authoritative performances of music by composers from Handel to Berg, brought frenzied urgency, passion and dynamism to one of the best sung Santuzzas heard here of late. Though Ukrainian tenor Anatoly Solovianenko had more success as Turiddu than he'd had in his debut role of the Italian tenor in *Der Rosenkavalier* and frequently produced a bright, cutting tone, his tight, constricting vocal production causes his voice to usually sound pinched and grainy. He generally swallows half the tone he produces. He is one of the only Turiddu's, though, to suggest that a measure of affection, and not only sexual intimacy, had existed between him and Santuzza. Vern Shinnall's weighty, overdarkened dramatic baritone is an acquired taste. His Alfio is yet another effective portrait in his gallery of operatic heavies. Capable mezzo-sopranos Isola Jones as Lola and Jean Kraft as Mama Lucia once again completed the cast.

A rousing *I Pagliacci* reunited Teresa Stratas, as Nedda, and Sherrill Milnes, as Tonio, who took their parts in early 1970 during the production's first season. Though Stratas was suffering from a cold, which curtailed her vocal power and made her top notes wiry, she gave an exuberant performance as a frenetic spitfire of a Nedda. Milnes contributed first rate vocalism and a convincing portrayal of the cruelly vindictive Tonio. To their fine performances, relative newcomer to

(Continued on page 19)

Pop Lineup

Gaysweek's © Top 40 Pop Singles for the Week Ending April 17, 1978

Last Week	This Week	Title, Artist, Label	Weeks On
2	1	Can't Smile Without You, Barry Manilow (Arista)	9
1	2	Night Fever, Bee Gees (RSO)	11
3	3	Stayin' Alive, Bee Gees (RSO)	18
5	4	Risky Changes, Bionic Boogie (Polydor)	8
7	5	If I Can't Have You, Yvonne Elliman (RSO)	11
6	6	The Closer I Get to You, Roberta Flack (Atlantic)	7
8	7	Chattanooga Choo Choo, Tuxedo Junction (Butterfly)	5
10	8	Ebony Eyes, Bob Welch (Capitol)	6
19	9	Dust in the Wind, Kansas (Kirschner)	3
4	10	Lay Down Sally, Eric Clapton (RSO)	14
15	11	Too Much, Too Little, Too Late, J. Mathis & D. Williams (Columbia)	5
13	12	Running on Empty, Jackson Browne (A&J)	8
14	13	Lové Express, Michael Zager Band (Private Stock)	7
20	14	You're the One that I Want, J. Travolta & O. Newton-John (RSO)	2
24	15	Count on Me, Jefferson Starship (Grunt)	2
18	16	Flashlight, Parliament (Casablanca)	6
9	17	Am I Losing You, Manhattans (Columbia)	11
22	18	Lover's Question, Jacky Ward (Mercury)	7
27	19	With a Little Luck, Wings (Capitol)	3
23	20	Falling, LeBlanc & Carr (Big Tree)	4
17	21	Our Love, Natalie Cole (Capitol)	11
12	22	Wonderful World, Art Garfunkel (Columbia)	9
28	23	Because the Night, Patti Smith Group (Arista)	4
26	24	Dance with Me, Peter Brown (Drive)	5
80	25	Fantasy, Earth, Wind & Fire (Columbia)	4
29	26	Two Out of Three Ain't Bad, Meat Loaf (Epic)	4
32	27	It's a Heartache, Bonnie Tyler/Ronnie Spector (RCA/Alston)	2
31	28	On Broadway, George Benson (Warner Bros.)	5
—	29	Unchained Melody/Softly as I Leave You, Elvis Presley (RCA)	1
25	30	Emotion, Samantha Sang (Private Stock)	17
33	31	Let Me Party with You, Bunny Sigler (Gold Mind)	4
39	32	Ready for the Times to Get Better, Crystal Gayle (UA)	2
35	33	I Can't Stand the Rain, Eruption (Arista)	3
—	34	Night Fever, Carol Douglas (Midwest)	1
36	35	Boogie Shoes, KC & Sunshine Band (TK)	2
—	36	Two Doors Down/It's All Wrong, But... Dolly Parton (RCA)	1
—	37	Imaginary Lover, Atlanta Rhythm Section (Polydor)	1
38	38	Alison/Watching the Detectives, Elvis Costello (Columbia)	2
—	39	Disco Inferno, Trammps (Atlantic)	6
—	40	Werewolves of London, Warren Zevon (A&J)	1

Every Week

Sunday

- 1-4 pm. All The Queens Women. Brunch, \$2. 46-23 164th St., Flushing, NY, 228-5153.
- 2 pm. Alpha and Omega Metropolitan Community Church of Brooklyn. Services. First Unitarian Church, 50 Monroe Place, Brooklyn Heights, 834-9186.
- 2 pm. Lesbian Feminist Liberation. Panel discussion. Women's Center, 243 W. 20th St., 691-5460.
- 2 pm. Church of the Beloved Disciple. Mass, coffee hour follows. 348 W. 14th St., 242-6616.
- 2:30 pm. Rockland Lesbian-Gay AA Group. Meeting. 399 Lafayette St., 677-0237.
- 2:30 pm. Gay for Gay and Bisexual Men. Identity House, 544 Sixth Ave., 243-8181.
- 3 pm. Alcoholics Anonymous for Gay Men and Women. West Side Center, 37 Ninth Ave., 437-6200 (AA).
- 4 pm. Lesbian Feminist Collective of New Jersey. Meeting. GAANJ Center, 176 Kansas St., Hackensack, NJ, (201) 343-6402.
- 5 pm. Worship Service. Washington Square Church (United Methodist), 135 W. 4th St., 777-2528.
- 6-10 pm. Identity House. Peer counseling for gay men, lesbians, and bisexuals. 544 Sixth Ave., 243-8181.
- 7 pm. Metropolitan Community Church Hispania. Services. 21st St. & Park Ave., 478-3298.
- 7 pm. Metropolitan Community Church. Services. Metropolitan Duane Methodist Church, 201 W. 13th St., 242-1212.
- 7 pm. Church of the Beloved Disciple. Mass. 348 W. 14th St., 242-6616.
- 8 pm. Ninth Street Center. Open talk group. 319 E. 9th St., 228-5153.
- Hyken Dyes, Sunday hikes. Call Jay Silvka, 569-1888 for details.

Monday

- 5:30 pm. Lesbians Rising of Hunter College. Meeting. Hunter College, Gay Community Center, 695 Park Ave., Rm. 245, 570-5199.
- 6-10 pm. Identity House. Peer counseling for gay men, lesbians, and bisexuals. 544 Sixth Ave., 243-8181.
- 6-10 pm. St. Mark's Clinic. Gay Men's Health Night. General medical, including VD services. All male staff. Lovefest, 8:30 pm. 44 St. Mark's Place, 533-9500.
- 6:30 pm. Gay Men's Alliance of Hunter College. Meeting. Hunter College, Gay Community Center, 695 Park Ave., 570-5199.
- 7:30 pm. All The Queens Women. Young Adults Rap, for high school juniors & seniors. 11, 36-23 164th St., Flushing, NY, 228-5153.
- 7-10 pm. East Village Counseling Service. Help for gay men & women. 319 E. 9th St., 228-5153.
- 7:30 pm. Gay Overeaters. Meeting. GAANJ Center, 176 Kansas St., Hackensack, NJ, (201) 343-6402.
- 7:30 pm. Eulenspiegel Society. Meeting. Westside Center, 37 Ninth Ave., 254-2144.
- 7:30 pm. Lesbian Feminist Liberation. General meeting. Women's Center, 243 W. 20th St., 691-5460.
- 8 pm. Lesbian Feminist Coalition. Meeting. WESPAC Center, 151 E. White Plains Post Rd., White Plains, NY.
- 8:30 pm. Gay Old Women's Liberation. Meeting. Women's Center, 243 W. 20th St., 691-5460.
- 8:30 pm. Gay Activists Alliance of New Jersey. Men's Consciousness Raising. GAANJ Center, 176 Kansas St., Hackensack, NJ, (201) 343-6402.
- 8:30 pm. Gay Activist Alliance in Morris County. Meeting. Unitarian Fellowship, Normandy Heights Rd., Morristown, (201) 884-0653.

Tuesday

- 1 pm. Gay Community at Queens College. Club meetings for men and women. 153-11 61st Rd. (up stairs).
- 2 pm. Brooklyn College. Meeting. Rm. 237A, LaGuardia Hall, Brooklyn College, Bedford Ave. and Ave. H.
- 6-8 pm. Continence Church. Legal clinic. 236 E. 89th St.
- 6-9 pm. National Gay Task Force. Volunteer night for men. 80 Fifth Ave., 741-1010.
- 6-10 pm. St. Mark's Free Health Clinic. General health care for lesbians. All-woman staff. 44 St. Marks Pl. (2nd Ave. & 8th St.), 533-9500.
- 6-10 pm. Identity House. Peer counseling for gay men, lesbians, and bisexuals. 544 Sixth Ave., 243-8181.
- 7 pm. Lesbian Feminist Liberation. Community services meeting. Women's Center, 243 W. 20th St., 691-5460.
- 7 pm. Gay Activists Alliance. New York Gay Prisoners Support Committee. 339 Lafayette St. Center of Blocker, 677-0237.
- 7:30 pm. Gay and Lesbian Community Services. Employment counseling clinic. G & L Center, 110 E. 23rd St., 533-2619.
- 7:30 pm. Lesbian Feminist Liberation. Newsletter committee meeting. Women's Center, 243 W. 20th St., 691-5460.
- 7:30 pm. Integrity Episcopal Gay Society. St. Luke in the Fields Church, Hudson and Grove Sts.
- 7:30 & 8:30 pm. Alcoholics Anonymous for Gay Men and Women. Meeting. Gracie Square Hospital Auditorium, 420 E. 76th St., 473-6200 (AA).
- 7:30 & 8:30 pm. Gay Activists Alliance of New Jersey. Meeting. Gracie Square Hospital, 420 E. 76th St., 254-7230 (Al Anon).
- 8 pm. Ninth Street Center. Open talk group. 319 E. 9th St., 228-5153.
- 8 pm. Alpha and Omega Metropolitan Community Church of Brooklyn. Discussion group. First Unitarian Church, 50 Monroe Place, Brooklyn Heights, 834-9186.
- 8 pm. Gay Activists Alliance. Media Committee Meeting. 339 Lafayette St., 677-0237.
- 8 pm. All The Queens Women. Women's Concerns rap group. 36-23 164th St., Flushing, 358-9204.
- 8 pm. Long Island W. Chapter. Task force on lesbian workshop. (516) 581-6571.
- 8 pm. Westchester Gay Men's Association. Meeting. WESPAC Center, 151 E. White Plains Post Rd., White Plains, NY. Hotline phone, (914) 948-4922 (6-10 pm).
- 8 pm. Dignity/Jersey Shore. Holy Trinity Roman Catholic Church, Long Branch, NJ.
- 8 pm. Dignity/Princeton. Our Lady of Princeton Convent, Princeton, NJ.
- 8:30 pm. West Side Discussion Group. Discussion for men and women. West Side Center, 37 Ninth Ave., 675-0143.
- 8:30 pm. Gay Activists Alliance of New Jersey. Physical fitness class. GAANJ Center, 176 Kansas St., Hackensack, NJ, (201) 343-6402.

- Heights, 834-9186.
- 8 pm. Continence Church. Couple counseling. 236 E. 89th St.
- 8 pm. Gay Activists Alliance. Media Committee Meeting. 339 Lafayette St., 677-0237.
- 8 pm. All The Queens Women. Women's Concerns rap group. 36-23 164th St., Flushing, 358-9204.
- 8 pm. Long Island W. Chapter. Task force on lesbian workshop. (516) 581-6571.
- 8 pm. Westchester Gay Men's Association. Meeting. WESPAC Center, 151 E. White Plains Post Rd., White Plains, NY. Hotline phone, (914) 948-4922 (6-10 pm).
- 8 pm. Dignity/Jersey Shore. Holy Trinity Roman Catholic Church, Long Branch, NJ.
- 8 pm. Dignity/Princeton. Our Lady of Princeton Convent, Princeton, NJ.
- 8:30 pm. West Side Discussion Group. Discussion for men and women. West Side Center, 37 Ninth Ave., 675-0143.
- 8:30 pm. Gay Activists Alliance of New Jersey. Physical fitness class. GAANJ Center, 176 Kansas St., Hackensack, NJ, (201) 343-6402.

Wednesday

- 12 noon. Gay People at Brooklyn College. Meeting. Room 237A La Guardia Hall, Brooklyn College, Bedford Ave. and Ave. H.
- 6-10 pm. St. Mark's Clinic. Men, women & children. General medical, pediatric, dermatology, VD services. Male & female staff. Low fees. Call after 5:30 pm for appointment. 44 St. Mark's Place, 533-9500.
- 6:30 pm. Gay Overeaters. Meeting. West Side Center, 37 Ninth Ave., 675-0143.
- 6:30 pm. New Yorkers for Human Rights. Meeting. Metropolitan Community Church, 201 W. 13th St., 242-1212.
- 6:30 pm. Lesbian Alcoholics Anonymous. Meeting. Women's Center, 243 W. 20th St., 473-6200 (AA).
- 7 pm. Alpha and Omega Metropolitan Community Church of Brooklyn. Bible Study and midweek Prayer Service. First Unitarian Church, 50 Monroe Place, Brooklyn Heights, 834-9186.
- 7 pm. Continence Church. Bible study, men only. The Catacomb, 236 E. 89th St., 831-5512.
- 7-10 pm. East Village Counseling Service. Help for gay men & women. 319 E. 9th St., 228-5153.
- 7 pm. Identity House. Free initial legal consultations. Identity House, 544 Sixth Ave., 243-8181.
- 7:00-8 pm. Gay and Lesbian Community Services. Psychological Services clinic. G & L Center, 110 E. 23rd St., 533-2619.
- 7:15 pm. Metropolitan Community Church. Midweek service. 201 W. 13th St., 242-1212.
- 7:30 pm. Gay Activists Alliance. Fundraising Committee. 339 Lafayette St., 677-0237.
- 7:30 pm. Lesbian Feminist Liberation. Legislative committee. Women's Center, 243 W. 20th St., 691-5460.
- 8 pm. New York Wrestling Club. Big Guy, 644 Greenwich St., 477-4227.
- 8 pm. Continence Church. Evening prayers and discussion (men only). 236 E. 89th St.
- 8 pm. Couples Club for lesbians and gay men. Metropolitan Community Church. 201 W. 13th St., 242-1212.
- 8 pm. Prayer Meeting. Metropolitan Community Church Hispania, 152 W. 42nd St., Room 935, 221-1238.
- 8:30 pm. Women's Discussion. West Side Discussion Group, West Side Center, 37 Ninth Ave., 675-0143.
- 8:30 pm. Gay Activists Alliance. Political Action Committee. 339 Lafayette St., 677-0237.

Thursday

- 12-2 pm. Gay People at City College. Downer Hall, Room 302, Convent Ave. at W. 133rd St., 691-4191 or 595-4657.
- 1 pm. Gay Community at Queens College. Club meetings for women and men. 153-11 61st Rd. (7pstairs).
- 6-9 pm. National Gay Task Force. Women's volunteer night. 80 Fifth Ave., 741-1010.
- 6:30 pm. Gay Activists Alliance. Movement Committee meeting. 339 Lafayette St., 677-0237.
- 7 pm. Alpha and Omega Metropolitan Community Church of Brooklyn. Bible study & midweek prayer service. First Unitarian Church, 50 Monroe Place, Brooklyn Heights, 834-9186.
- 7-8 pm. Gay and Lesbian Community Services. Legal counseling clinic. G & L Center, 110 E. 23rd St., 533-2619.
- 7:30 pm. Gay Activists Alliance. Executive Committee meeting. 339 Lafayette St., 677-0237.
- 7:30 pm. Men's Rap Group. Metropolitan Community Church, 201 W. 13th St., 242-1212.
- 7:30 pm. Third World Gay Women (Salsa Soul Sisters). Washington Square Methodist Church, 133 W. 4th St., 759-8243.
- 7:30 pm. School for New Age: Spiritualist Rap Group. Metropolitan Community Church, 201 W. 13th St., 242-1212.
- 7:30 pm. Lesbian Overeaters. Women's Center, 243 W. 20th St., 691-5460.
- 8 pm. Ninth Street Center. Open talk group. 319 E. 9th St., 228-5153.
- 8 pm. Gay Women's Alternative. Lecture and discussion. Universalist Church, 4 W. 76th St., 532-8669.
- 8 pm. Gay Peoples Union of NYU. "The Room," a gay tea/coffee house. 623, Loeb Student Center, 566 LaGuardia Pl. (Washington Sq.).
- 8 pm. Lesbians on NYC. Coffee house. Room 408, Loeb Student Center, 566 LaGuardia Pl. (Washington Sq.).
- 8 pm. Bible Studies. Metropolitan Community Church, 110 E. Hispania, 152 W. 42nd St., Room 935, 221-1238.
- 8:30 pm. Gay Activists Alliance. General meeting. 339 Lafayette St., 677-0237.
- 8:30 pm. Alcoholics Anonymous for Gay Men

and Women. Meeting. Gracie Square Hospital Auditorium, 420 E. 76th St., 473-6200 (AA).

8:30 pm. Gay Activists Alliance of New Jersey. Drop-in peer counseling. GAANJ Center, 176 Kansas St., Hackensack, NJ, (201) 343-6402.

Friday

- 6 pm. The Catacomb Legal Clinic. 236 E. 89th St., 831-5512.
- 6:15 pm. Lesbian Al-Anon. Women's Center, 243 W. 20th St., 691-5460.
- 7 pm. Young People's Coffeehouse. Metropolitan Community Church, 201 W. 13th St., 242-1212.
- 7 & 8 pm. Gay Men's Al-Anon. Meeting. St. Vincent's Hospital Nurses Residence, 168 W. 12th St., Rm. 202, 254-7230 (Al-Anon).
- 7 & 8:30 pm. Alcoholics Anonymous for Gay Men and Women. Meeting. West Side Center, 37 Ninth Ave., 675-0143.
- 7:10 pm. East Village Counseling Service. Help for gay men and women. 319 E. 9th St., 228-5153.
- 7:30 pm. Lesbian Discussion & Social Group. Metropolitan Community Church, 201 W. 13th St., 242-1212.
- 7:30 pm. Dignity Overeaters. Metropolitan Community Church, 201 W. 13th St., 736-5000, ext. 6448.
- 8 pm. Lesbian Rap. All the Queens Women, 36-23 164th St., Flushing, 358-9204.
- 8:15 pm. Beth Shmchat Torah. Services. 55 Bethune St. (up ramp in courtyard), 255-2599.
- 9 pm. Gay Activists Alliance of New Jersey. General meeting and dance. GAANJ Center, 176 Kansas St., Hackensack, NJ, (201) 343-6402.
- 8:30 pm. Alcoholics Anonymous. Closed discussion. Central Hall, 110 E. 23rd St., 533-2619.
- 9 pm. The Catacomb. Club Night. 236 E. 89th St., 831-5512.
- Evening. Lavender Coffeehouse. Social evening. Metropolitan People's Center, 2570 Hempstead Tpke., East Meadow.

Saturday

- 1 pm. Gay Youth. Meeting. Metropolitan Community Church, 201 W. 13th St.
- 2:30 pm. Women's Rap. For lesbians and bisexual women. Identity House, 544 Sixth Ave., 243-8181.
- 6 pm. Gay Men's Rap Group. Gay Switchboard, 110 E. 23rd St., Room 502, 777-1800, 1-501 donation.
- 8 pm. Ninth Street Center. Open talk group. 319 E. 9th St., 228-5153.
- Hyken Dyes. Saturday hikes. Jay Silvka, 569-1888.

Broadway

A Chorus Line. Director Michael Bennett is chiefly responsible for this being the 24th totally successful musical since *Company*. Winner of every award, as its composer has graciously noted, but the Nobel Peace Prize. Shubert, 225 W. 44th St., 246-0400.

A Touch of the Poet. By Eugene O'Neill, starring Jason Robards, Geraldine Fitzgerald, Milo O'Shea. Helen Hayes Theatre, 201 W. 46th St., 246-0447.

The Act. The comeback attempt of a singing star frames a series of flashback reminiscences and gives Liza Minnelli a chance to sing a dozen new Kander and Ebb songs. Also starring Barry Nelson, with a book by George Furth, and direction by by Martin Scorsese. New York City Center, 135 W. 46th St., 246-0447.

Annie. An honest-to-God musical comedy, and when's the last time you saw one of those? Irresistible music by Charles Strouse, a smart, funny book by Thomas Meehan, and a slam-bang performance by Dorothy Loudon, as the meanest musical-comedy villainess since Cyril Richard in *Peter Pan*. Alvin, 250 W. 52nd St., 757-8646.

Beatlemania. Sixties nostalgia (already?) with ferred from Off-Broadway, the production occasionally betrays its workshop origins, but Inaurato is a real writer and this is a real play.

Little Theatre. 240 W. 46th St., 221-6425.

The Gin Game. Jessica Tandy and Hume Cronyn, under Mike Nichols's direction, in D. L. Coburn's two-character comedy set in an old-age home. Golum Theatre, 458th St. W. of Broadway, 246-6740.

Grease. Astonishing as it sounds, this 506-rock musical will probably end up as the longest running Broadway show in history. To be sure, it's solidly constructed, well directed (by Tom Moore) and is still being performed with terrific gusto. But it also endures because of the way it revels in bad taste and celebrates morose. Royale, 242 W. 45th St., 245-

Not Every Week

- 1st Friday**
Columbia Dance. Columbia University, Earl Hall, Broadway at 16th St., 280-3574, 82, 9-2 and
- Workshop in Personal Growth.** Identity House, 544 Sixth Ave., 243-8181. Suggested contribution \$5, \$10-20.
- 1st & 3rd Friday**
7 pm. Gay Nurses Alliance. St. Mark's Clinic, 44 St. Mark's Place, 691-7950, ext. 489. Donation \$1.
- 2nd Saturday**
Social Connection for Women in New Jersey. Social events. (201) 761-4479 (eves).
- 3rd Sunday**
Men's Dance. Identity House, 544 Sixth Ave., 243-8181. \$3 suggested contribution. 10:30 pm.
- 1st Sunday**
Gay Human Rights League of Queens. First Unitarian Church, Flushing, 434-2938 (Bill). 1-5 pm
- 2nd Sunday**
Friends Committee for Gay Concerns. A Quaker group of gay men and women, meets for worship-sharing, a communal meal and talk. Contact: Steven Kirkman, 595-7627.
- 2nd & 4th Sunday**
Gay Parents. Church of the Beloved Disciple, 348 W. 14th St., 242-6616.
- 2nd & 4th Sunday**
Homosexuals of High IQ. Call 265-1081 or 639-1312 for exact time and program information.
- 3rd Sunday**
Parents of Gays. 201 W. 13th St., 242-1212.
- 1st, 3rd & 5th Tuesdays**
Organization for Gay Awareness. Meeting. St. George's Episcopal Church, 550 Ridgewood Rd., Maspeth, NY, (201) 672-4654.
- 1st Tue. & 3rd Thurs.**
Dignity/Brooklyn. Mass and meeting. St. Boniface Roman Catholic Church, 111 Willoughby St., Brooklyn, 624-4429, 7:30 pm.
- 2nd Tuesday**
Dignity/Brooklyn. Cocktail party at Sal's, 79 Pineapple St., Brooklyn Hts., 624-4429, 6 pm.
- 3rd Tuesday**
Greater Gotham Business Council. Meeting. 242-3900, 7:30 pm.
- Tues. Wed. & Thurs.**
Gay Men's Health Project. Counseling, Information, Referrals, Free VD examinations. 74 Grove St., 691-6969, 7:30-10 pm.
- 1st Wednesday**
Dignity. General meeting. Good Shepherd Church, 152 W. 66th St., 655-5798, 861-1335, or 866-8362, 7 pm.
- Christopher Street Liberation Day Committee.** Metropolitan Community Church, 201 W. 13th St.
- Gay Teachers Association.** 116 W. 16th St., Apt. 77, 78-8176, 7:30 pm.
- 3rd Wednesday**
GLOW (Gay Liberation of Westchester). Sponsored by LP Coalition and Westchester Gay Men's Association, WESPAC, 151 E. White Plains Post Rd., White Plains.

Events

1. My Life. This professional but predictable little musical about wife-swapping among cartoon characters, has an eclectic, good-time score by Cy Coleman and Michael Stewart, a dandy production by Gene Saks, and a sweetly come performance by Lenny Baker. But the attitude of the book is generationally condescending, making this show frequently entertaining but always fraudulent: a show about young people for old people. Barrymore, 243 W. 47th St., 246-0390.

The Magic Show. A lucky, cheap, ultimately incoherent musical that audiences have been eating up for years. Some fabulous illusions, devised by Doug Henning, some cheeky, pleasant songs by Stephen Sondheim, and an astonishing number of jokes about rabbit shit, by Bob Randall. Cort, 138 W. 48th St., 489-6392.

Oh! Calcutta! A revival of the ponderously liberated revue; about as sexy as Helen Keller, and every bit as funny. Edison, 240 W. 47th St., 757-7166.

Same Time, Next Year. Bernard Slade's classy two-character comedy shows two characters carry on an illicit affair for twenty-four years—but for only one day a year. Gene Saks is the director; the stars are now Betsy Palmer and Monte Markham. Brooks Atkinson, 256 W. 47th St., 245-3430.

Timbuktul! Musical based on *Kismet* starring Eartha Kitt, Melba Moore, Gilbert Price, and Ira Hawkins. Mark Hellinger Theatre, 51st St. W. of Broadway.

The Wiz. All this black musical version of *The Wizard of Oz* needs is a new book and new lyrics; it has a joyous overabundance of style, energy and invention. Broadway, Broadway and 53rd St., 247-7992.

Off Broadway

The Club. A one-act show (women play all the members of a sexist turn-of-the-century men's club) that somehow sustains, thanks to a marvelous company and inventive staging by Tommy Tune, a sense of ten Ohio Awards. Circle In The Square, 159 Bleeker St., 254-6330.

The Fantastics. Don't be a snob about this musical just because it's been running for 15 years; it's wonderful. Book and lyrics by Tom Jones, music by Harvey Schmidt. Sullivan Street Playhouse, 181 Sullivan St., 474-3838.

A Life in the Theatre. David Mamet's new play, with music by Robert Waldman. Directed by Gerald Gutierrez, stars Ellis Rabb Theatre De Lys, 282 Christopher St., WA4-8782.

New York Shakespeare Festival. Several plays, also Theater Cabaret. Public Theater, 425 Lafayette St., 677-6350.

The Passion of Dracula. Not as stylish as the Broadway *Dracula*, but a sander, more straightforward piece of dramaturgy. Cherry

Lane Theatre, 38 Commerce St., 989-2020
P.S. Your Cat Is Dead, by James Kirkwood. Re-written version directed by Robert Nigro. Previews begin Feb. 1, Tues.-Fri. at 8 p.m., Sat. at 7 and 10 p.m., Sun. at 3 and 7:30 p.m. Promenade Theatre, 2162 Broadway, 799-7680.
Vaudeville, Long-run comedy about three women growing from high school to "adulthood." Chelsea Westside, 407 W. 43rd St., 541-8394.

Off-Off Broadway

A View from the Bridge, Perry Street Playhouse, 31 Perry St., 799-1095.
An Act of Kindness, April 27 to May 14, Thurs. through Sun. American Renaissance Theatre, 112 Charlton St., 929-4718.
Candida, By George Bernard Shaw. Royal Playhouse, 219 Second Ave., GR5-9647.
Cateplay, By Istvan Orkany. Manhattan Theatre Club, 321 E. 73rd St., 472-0600.
Cops, By Terry Fox. The Envelope, 35 Wooster St., 966-3651.
Don't Stand in the Doorway, Play by Ken Krauss. Thurs.-Sat. at 8 p.m. Provincetown Playhouse, 133 MacDougal St., 254-5060.
Line and Shooting Gallery, Two one-acts by Israel Horowitz, in their second year. Thurs. 10 p.m., Fri.-Sat. at 7:30 p.m. Thirteenth Street Theatre, 50 W. 13th St., 924-9785.
Jim Wann's Country Cabaret, Jim Wann and company. Wed. thru Sun. at 8:15, Fri. & Sat. at 8:15 & 10:30. Manhattan Theatre Club, 321 E. 73rd St., 472-0600.
Monsieur de Pourceaugnac, By Moliere; music by Howard Harris; lyrics by Tony Schuman. Previews start March 23; opening April 6. Hartley House Theatre, 413 W. 46th St., 246-9885.
My Fat Friend, March 17 through April 9. IATA Theatre, 9 E. 16th St., 989-4223.
Off The Wall, 4th Wall Repertory Company evening of improvisational comedy. Fri.-Sat. at 11:30 p.m. Provincetown Playhouse, 133 MacDougal St., 254-5060.
Poetry of Gene Conlon, Music by Susan Reed. April 20-22. American Renaissance Theatre, 112 Charlton St., 929-4718.
Pogey Bait, By George Birimisa. Thurs. at 7:30 p.m., Fri.-Sat. at 10 p.m., Sun. at 8 p.m. Thirteenth Street Theatre, 50 W. 13th St., 924-9785.
Safe House, By Nicholas Kazan. April 5-30. Manhattan Theatre Club, 321 E. 73rd St., 472-0600.
Sim, By William Osborne. Wed.-Sat. at 8 p.m. Ventura Theatre, 230 W. Eighth St., 924-4791.
Statements After an Arrest Under the Immoralist Act by Athol Fugard, and **Scenes from Nowhere** by Steve Wilmer. Mannatn Theatre Club, 321 E. 73rd St., 472-0600.
Suburban Trems and Increased Occupancy, By Robert Heide. April 6-23. Westbeth Theater Center, 151 Bank St., 691-2272.
Too Late for Yogurt, By H. M. Koutoukas. Through April 24. Westbeth Theater Center, 151 Bank St., 691-2272.

Cabarets

Backstage, 318 W. 45th St., 581-8447. Every Tue.-Sat. at 10, Steve Ross at the piano. Sun. at 9, Mon. at 2. Johnny Meyer at the piano.
The Ballroom, 458 W. Broadway, 473-9367. Every Mon. at 8:30 and 10:30, Showcase. April 24 at 8:30, Jon Puleo. Thurs. thru Sun., thru April 30, at 8:30 and 10:30, By Strouse. MC, V.
Bonnie's Upstairs, 82 W. 3rd St., 674-0959. Wed. at 11, Harriet Leider. Mon.-Thurs. at 5, Idea Alpert at the piano. Fri.-Sun. 6-8, 11-closing, Tira Harpaz at the piano. MC, V.
The Buses, 23 W. 73rd St., 874-8091. April 19 at 9, Victor Costantini. April 20 at 9, Alice Hedberg. April 20-23 at 11:30, Michael Leeds. April 21-22 at 9, Walter Blakemore. April 23 at 9, Jim Sindoni. April 24 at 9, Margo Cooper. April 25 at 9, Antonia Bartholomew. April 26 at 9, Armando Biorol. April 27 at 7, David McCormick; at 9 and 11, Darcy Dean. AE, MC, V, DC.
Carnegie Hall Cabaret, 185 W. 56th St., PL7-9222. Mon.-Fri. at 8, Ellis Larkins at the piano.
CBGB, 315 Bowery, 982-4052.
Company, 365 Third Ave., 532-5222. Sun.-Wed. at 9, Lucy Holstedt at the piano. Thurs-Sat. at 9, Ava Williams at the piano. AE, MC, V, DC.
Copacabana, 10 E. 60th St., PL5-6010. Every Tues.-Thurs. at 9, Showcase. AE, MC, V, CB, DC. Duplex, 55 Grove St., 243-9306. Every Sun. at 9:30, Showcase.
The Glines, 260 W. Broadway, 254-9397.
Kelly's Village West, 46 Bedford St., 929-9322. Every Mon.-Wed. at 8, Scott Barry at the piano. Every Thurs. at 8, Showcase. April 21-22 at 12 and 2, Diane Snow. April 23 at 10 and 12, Victor Diemstran. April 28-29 at 12 and 2, Livas, Bruck and Stawley. April 30 at 12 and 2, Pearl Murray.
La Chansonnette, 303 W. 42nd St., Reservations: PL2-7320; information 581-7320.
Les Mouches, 260 11th Ave., 695-5190. April 19 at 10:30, Michael Leeds. April 26 at 10:30, Ann Reinking. AE, MC, CB, DC.
Max's Kansas City, 213 Park Ave. South, 777-7670.
Michael's Pub, 21 E. 55th St., 758-2272. AE, DC. Every Mon., Jam sessions with Woody Allen. Tues.-Thurs. through May 6 at 9:15, Joe Venuti.
Ordeley, 427 Convent Ave., Ashbury Park, N.Y. (202) 776-6040. April 23 at 11:30, David Dowland and Sandy Dimitri with Bryan Murphy.
Painted Pony, 1485 Third Ave., 650-1649. Wed.-Sat. at 10:30, Johnny Meyers at the piano. Sun.-Mon. at 11, Audrey Eaton. Tues. to 10:30, Guest Appearances.
Pearl's Place, 1854 Second Ave., 722-9664. Every Wed. at 9:30, Showcase. April 20 and 27 at 10 and 12, Deanna Pili. April 21 at 11 and 1, Pearl Murray and the Jewels. April 22 at 11 and 1, Kim Preston. April 23 at 10 and 12, New Dawn. April 24 at 10 and 12, William Brand. April 25 at 10 and 12, Ceces Raseano.
The Playroom, 590 Nepperhan Ave., Yonkers, (914) 968-2220. April 19 at 9, Nicky.
The Priority, 2162 66 Broadway, 695-2026. Every Fri. and Sat. at 12, Sun. at 3, "What's New" musical revue. Sun. through May 7, at 4, Lucy Lowe. Reno Sweeney, 126 W. 13th St., 691-0900. Every Mon. at 8, Showcase. Every Sun. at 1-4 p.m., Dolly Dawn. Through April 23 at 9 and 11, Judy Carter with Maria Vidal. AE, MC, V, CB, DC.
Sahara, 1234 Second Ave., 628-6099. Every Tues.

at 10, Showcase.
Sale, 79 Pineapple St. Brooklyn Hts., 625-8661.
Scene One, 432 Hudson St., 929-9478. April 19 at 10 and 12, Terry Johnson. April 20 at 10 and 12, Marilyn Cohen. April 21 at 11 and 1, Tom Madigan. April 22 at 11 and 1, Jayson MacBride. April 23 at 9 and 11, Yvonne Adrian. April 24 at 10 and 12, Pamela Stanley. April 25 at 10 and 12, Ted McElroy. April 26 at 10 and 12, Leslie Potter. April 27 at 10 and 12, NY Comedy Ensemble.
Tramps, 125 E. 15th St., 260-0370.
Trude Heller's, 418 Avenue of the Americas, 254-8396. Every Mon. at 10:30 and 12, Brownie Reingold orchestra. Wed.-Sat. at 11 and 1, Raw Sugar. April 19-21 at 9:30, "Tickets." April 26 at 9:30, Eric Racken. April 27 at 9:30, Complex. AE, CB, DC.
Village Gate, Bleeker at Thompson, 475-5120. Every Sun. at 7, Top of the Gate, Bob January's Swing Band. Every Tues.-Thurs. at 9, Alice B. Toklas Hashish Fudge Revue. Thru April 23, Tues.-Thurs. Sun. at 10, Finias Newborn; Fri. and Sat. (with Dollar Brand), at 10 and 12.

Skin Flicks

Adonis Theater, Eighth Ave. at 56th St., 245-3920. "Night at the Adonis." Sun.-Thurs. 10 am to midnight. Fri. & Sat. 10 am-2 am. \$5.
Big Top, 1604 Broadway at 49th St., 541-5655. "Kiss Today Goodbye." Live shows 2 and 5. Open 24 hours. \$5.
Cameo Theater, Eighth Ave. at 44th St., 246-9550. Straight films, gay patrons (like the Metropolitan). 10 am-11:30 p.m. \$1.99.
David Cinema, 236 W. 55th St., 974-9362. Call for details of program. 10 am-2 am. \$5.
Eros I, 732 Eighth Ave. at 45th St., 581-4594. "Stud-O-Rama." Live male show at 2, 5, 8, 10:30. Open 10 am-7 am. \$5.
55th Street Playhouse, 154 W. 55th St., 586-4590. "The Right Number."
Gaiety Burlesk, 201 W. 46th St., 221-8668. Call for details of program. Live show 1, 3:30, 6, 8:30, 10:30. 10 am to midnight. \$5.
Jewel Theater, 100 Third Ave. at 13th St., 260-1090. "Sins of Johnnie X" & "Gay Cabaret."
King's Cinema, 236 W. 54th St., 974-9021. Call for details of program. 10 am-2 am. \$5.
Metropolitan Theater, 235 E. 14th St., 673-4004. Shows heterosexual pornography, but the guys in the audience are too busy looking at each other and could care less what's on the screen. 11:30 am-11:30 p.m. \$3.
Ramrod Theater, 210 W. 49th St., 245-9382. "Island of Passion" and "White Trash" plus XXX live show at 2, 5, 8, 11, 1 am. \$5.

Television

Thursday, April 20
 11 p.m. Manhattan and Teleprompter Cable, Ch. J. The Emerald City.
Monday, April 24
 7:30 p.m. WNYC, Ch. 31. Women's News. With Phyllis Sanders.
 11 p.m. Manhattan and Teleprompter Cable, Ch. J. The Emerald City.
Tuesday, April 25
 9:30 p.m. WABC, Ch. 7. Soap. This show is an adult continuing comedy about two unusual families: the Tates and the Campbells. According to the National Gay Task Force, the International Union of Gay Athletes, and the Gay Activists Alliance the show includes a stereotypically gay character who is the butt of jokes based on his so-called gay mannerisms.
 10:30 p.m. Manhattan and Teleprompter Cable, Ch. C. The Flo Kennedy Show.
Thursday, April 27
 11 p.m. WNET, Ch. 13. Deck Cavett. Discussion: "Sexual Identity Development."
 11 p.m. Manhattan and Teleprompter Cable, Ch. J. The Emerald City.

Radio

Wednesday, April 19
Speak Out, A spokesperson from Coalition for Lesbian and Gay Rights will speak.
Thursday, April 20
 9 p.m. WBAI, 99.5 FM. Every Womanspace with Irene Yarrow. Interviews and feminist items of interest.
Friday, April 21
 6 p.m. WBAI, 99.5 FM. Gay Rap, with Greg Garis, Frank Richter, and David Wynyard. Interviews and items of interest to the gay male community.
Sunday, April 23
 1 p.m. WBAI, 99.5 FM. The Velvet Sledgehammer with different members of the Women's Department.
Monday, April 24
 9 p.m. WBAI, 99.5 FM. Our City, Our Lives with Jerry Hatch.
Tuesday, April 25
 9 p.m. WBAI, 99.5 FM. The Lesbian Radio Show with Carmen Garcia and Rebecca Tro. Interviews and items of interest to the lesbian community.
Thursday, April 27
 9 p.m. WBAI, 99.5 FM. Every Womanspace with Irene Yarrow. Interviews and feminist items of interest.

Dance

Douglas Dunn and Dancers, "Rille" and "Lazy Midge." April 20-23. Brooklyn Academy of Music, 30 Lafayette Ave., Brooklyn, 636-4123.
New Choreographers Showcase, April 21-22, 8 p.m. Presented by June Segal's Sundance Workshop. Arts Center, 325 W. 16th St., 675-1136. \$3 or TDF Dance Voucher.

Miscellany

Boys, Boys, Boys, Fri. and Sat. at 10 p.m. Sun. at 7:30 p.m. Dramatis Personae, 114 W. 14th St., 675-5922. \$5, \$2 students. TDF accepted.

Art Agnos Speech

(Continued from page 6)
 firmed what they think. And all because of the tremendous ignorance and prejudice about what I believe to be the most unpopular civil rights issue of all time, gay rights. The New Right thinks they can break up this homosexual, bourgeois, middle class, farmworkers, antiwar movement, black civil rights movement, pro-environment movement, women's liberation movement, senior power movement, labor movement. Some suggest we're seeing social upheaval finding expression in this individualist, fundamentalist movement which wants to re-emphasize the family, respect for the aged, safe communities.

I don't believe we can allow the right wing to seize those issues from us. I love my family, my wife, my son. I respect the aged; my elderly mother; I know that gay people love their families, respect their elderly parents, want safe communities where they live, and want to go to church also. In fact, they want to go to church so bad they have to set up their own churches because traditional churches exclude them. And thank God for my Perry and Jim Sandrine and people like that.

The New Right is led by the ORL Right Guard of the fifties, the same people who have been around since Joe McCarthy and the beginning of the John Birch Society, but now they're wrapping themselves up in the cloth of the family instead of racism and anti-patriotism. And their symbolic enemies are easier to pick on: homosexuals who molest children, abortionists who kill children, and liberated women who don't want children at all. The government, controlled by progressive Democrats, can be blamed for every imaginable affront to family stability and piety from busing and day care centers to prayer prohibition and even *Hustler* on the newsstands. So now the cliché "pro-American" has become the cliché "pro-family"—but it's still the same old right wing coalition to take over government.

We ought to reach our allies in the civil rights movement and persuade them to support gay civil rights in self-defense if not in sympathy. If Briggs wins here in California, *nobody* is safe. We must tell all our union allies that the right to work laws come from the same right wing. We must tell our Latin allies that the whole movement to exclude their brothers and sisters who came here to find a better life—the "undocumented workers"—comes from the right wing. We must tell the Asians that the whole attack on a bilingual and bicultural education comes from the same group of people. We must tell our black brothers and sisters that the whole fight to eliminate quotas and affirmative action comes from the same group of people. We must tell the elderly that the attacks to lower Medical and social security come from the right wing. We must tell women who are not involved that the attack on ERA comes from the same group of people. We must remind religious minorities who are traditionally anti-gay, such as Jehovah's Witnesses, that when the Nazis forced the gay people to wear the pink triangle, their religious brethren were forced to wear the purple triangle. And must remind other ethnicities that from 1937-45, a quarter million homosexual people in Europe were put into the same ovens that some 6-7 million Jewish people were put in. We all understood and fought against that then and now, be it in Skokie, Illinois, or in the Gaza Strip. Now we need their help with the new barbarism.

It is my strong opinion that these political strategists are creating political and legislative situations to exploit gay rights as an election tool. And I need not remind you that Senator Briggs is doing it's all too close. And as we must organize with your kind of help to create statewide steering committees and grass-roots involvement, I want to say that you have brothers and sisters and friends out in the streets, and while they may not have the money to be here, they have the will to help fight the same common enemy. Let's not forget them.

It's not only Briggs. Don't think it's only for teachers, or prebends of teachers, or those who would support teachers. For remember this if you remember nothing else from tonight: if Briggs wins, no one will be safe. Last September (Continued on page 21)

DISCO

Flamingo

Howard Merritt

1. If My Friends Could See Me Now/Runaway Love/Gypsy Lady
Linda Clifford, *Curtom* (LP)
2. Voyage
Voyage, *Marlin* (LP, all cuts)
3. Last Dance
Donna Summer, *Casablanca* (disco disc)
4. Come Into My Heart/Love's Coming
USA European Connection, *Marlin* (LP)
5. Romeo & Juliet
Alec Constantinos, *Casablanca* (LP)
6. Macho Man/Key West
Village People, *Casablanca* (LP)
7. After Dark
Patti Brooks, *Casablanca* (disco disc)
8. Getting the Spirit
Roberta Kelly, *Casablanca* (LP)
9. Rio de Janeiro
Gary Chriss, *Salsoul* (disco disc)
10. Soul Sister
Ronnie Jones, *Salsoul* (disco disc)

Grapevine

Gary Antoniou

1. USA European Connection
USA European Connection, *Marlin* (LP, all cuts)
2. Come On Dance, Dance
Saturday Night Band, *Prelude* (LP)
3. Voyage
Voyage, *Marlin* (LP, all cuts)
4. Romeo & Juliet
Alec Constantinos, *Casablanca* (LP)
5. At the Discotheque
Lipstique, *Mercury* (import LP)
6. If My Friends Could See Me Now/Gypsy Lady
Linda Clifford, *Curtom* (disco disc)
7. Thank God It's Friday
Various Artists, *Casablanca* (LP)
8. Let Yourself Go
T-Connection, *TK* (disco disc)
9. You Are My Love
Sandy Mercer, H. & L. (disco disc)
10. Garden of Love
Don Ray, *Maligator* (import LP)

Fire Island Pub

John Slawson

1. If My Friends Could See Me Now
Linda Clifford, *Curtom* (disco disc)
2. Come Into My Heart/Love's Coming
USA European Connection, *Marlin* (LP)
3. Voyage
Voyage, *Marlin* (LP, all cuts)
4. How Much I Love You
Love and Kisses, *Casablanca* (LP)
5. Let's All Chant
Michael Zager Band, *Private Stock* (LP)
6. Macho Man
Village People, *Casablncna* (LP)
7. Sloth, Lust and Anger
Lauren Rinder & W. Michael Lewis, *AVI* (LP)
8. Romeo & Juliet
Alec Constantinos, *Casablanca* (LP)
9. At the Discotheque
Lipstique, *Mercury* (import LP)
10. Tena's Song
Foxy, *Dash* (LP)

The Sodom Syndrome

*Bryant says the Bible
condemns gays.
Does it?*

by E. Lawrence Gibson

Illustrations by Copy Berg



This article is based upon a lecture presented at Mr. Gibson's alma mater, Princeton Theological Seminary. Mr. Gibson is currently teaching a course at Judson Memorial Church on the biblical perspective of human sexuality, and is the author of the forthcoming Avon Books publication Get Off My Ship: Ensign Berg vs. The US Navy.

I learned a lot about fear and guilt through the church," wrote David Kopay, "and very little about compassion and love." The former professional football player's indictment of the church has been voiced similarly by countless individuals, particularly homosexual men, lesbians and feminists. Far too common are the bitter experiences resulting from ecclesiastical pronouncements and teachings, the church's indifference or consenting silence in the face of social injustices, and the harassment and exclusion of individuals by judgmental congregations.

In no other area does the church remain more vulnerable to criticism than in its stance on human sexuality. For

centuries, the Judeo-Christian religion has sought to diminish, abnegate and transmute sexuality, and has driven each successive generation to personal anxiety and cultural hypocrisy.

As Harvey Cox observed in *The Secular City*:

No aspect of human life seethes with so many unexorcised demons as does sex. No human activity is so hexed by superstition, so haunted by residual tribal lore, and so harassed by socially induced fear . . . Nowhere is the persistence of mythical and metalogical denizens more obvious than in sex, and the shamans of sales do their best to nourish them. Nowhere is the humanization of life more frustrated."

It is an often overlooked but salient fact that most of today's prescribed limitations and taboos of sexual expression, as well as the prevalent concepts of gender and social roles, emerged in antiquity. More precisely, such norms were formulated by patriarchal tribesmen of the Middle East and celibates in austere monastic orders of medieval Europe. From isolated monasteries devoted to as-

ceticism and saintly piety appeared the edicts and ecclesiastical laws which remain firmly entrenched today. Their lingering influence is readily apparent in the Roman Catholic Church's opposition to birth control, abortion, homosexuality, and the ordination of women into the priesthood.

All of us—women and men, married and single, heterosexual and homosexual—are the heirs of the dehumanizing and negative attitudes towards sexuality that had their genesis in the codes of ancient Hebrew law. Formulated from centuries of oral and written traditions, tribal customs and religious scruples evolved into moral absolutes. Tenets of faith and ethic peculiarities culminated not only in a codified quasi-religious value system, but became an ideology of a "church-state." Cultural conditions and religious thought generated and developed human traditions interpreted as the laws of nature and of God.

As Alfred Kinsey noted in his studies of human sexuality, the ancient Judeo-

Christian codes "have been accepted by laymen, jurists and scientists alike as the ultimate sources of moral evaluation." Yet only in the field of sexual behavior, observed Kinsey, "have scientists been satisfied to accept the biological notions of ancient jurists and theologians, or the analyses made by the mystics of two or three thousand years ago."

Kinsey, Evelyn Hooker, John Money and C. A. Tripp are among the few professional researchers who have been willing and able to distinguish scientific data from moralistic claptrap and to patiently refute the shabby studies of clinical practitioners for whom sound scientific research remained only an aspiration.

Our society is currently in the throes of political debate, emotionalism and confrontation over the religious and moral values which condemn homosexuality. Many denominations have begun a reassessment of the church's traditional stance of reprobation and ostracism of lesbians and homosexual men.

What has begun to emerge from the careful examinations of biblical and theological perspectives is the recognition that the conventional condemnation of homosexuality is not supportable by the biblical text. The church's traditional stance rests on so little scriptural authority that it's impossible to account for such a pervasive concept. Simply put, the assertion of "divine directives" has failed to disguise ancient prejudices and chauvinistic elaborations.

Because the Judeo-Christian faith has historically condemned homosexuality as a sin, and our western legal codes have judged homosexual acts a crime, religious traditions have overwhelmingly shaped, supported and transmitted the negative attitudes which exist toward same-gender relationships. Such vilification and rejection goes far beyond the grievances of individual gays. There is a collective consequence which reaches even beyond all homosexuals and bisexuals—whether or not they desire affiliation with any church or synagogue. For the ecclesiastical attitudes impel moral sensibilities, shape regimens of fear, dominate society's laws and customs, and excuse discrimination and retribution.

Any effort to reassess the negative sanctions against homosexuality, therefore, must be in the context of the Judeo-Christian perception of the entire spectrum of human sexuality, gender roles, marriage and the restraints on sexual conduct and relationships. All of these are interrelated and contribute to the dynamics of sexual identity, repression and sexist oppression.

Homosexuality is such a minor theme in the Bible that the fewer than twenty specific references provide considerable ambiguity as to what they define and prohibit. The pertinent scriptural passages may be considered in four basic groups: The Sodom story, the Levitical-Holiness Code, the condemnations of cultic prostitution, and the writings of the Apostle Paul. (All quoted scriptural references are from *The New English Bible* translation.)

Sodom and Gomorrah

The most frequently cited text associated with homosexuality is the Genesis account of Sodom and Gomorrah. With evangelical fervor, anti-gay crusaders conjure up Cecil B. DeMille visions of ravaging fire and brimstone as the inevitable retribution for any community tolerating homosexuality. Such an attitude, of course, reflects a retrogression to the primitive concept that the natural phenomena of floods, earthquakes, droughts, famines, plagues and disease are expressions of divine punishment.

Archaeologists have substantiated the fact that Sodom and Gomorrah, which were located on what is now the south portion of the Dead Sea, were destroyed in approximately 1900 BC by an earthquake along the Jordan-Dead Sea Fault.

In conjunction with this geological activity was the sudden eruption of petroleum and gases now known to have been in the area.

As for the biblical explanation of the violent devastation of Sodom, critical examination of the text and parallel references reveal that the story has suffered from benign neglect and untenable interpretations. Before discussing the in-



In the detailed list of vices condemned by Jesus, homosexuality is not mentioned.

famous event, the account provided in Genesis 19 should be examined:

The two angels came to Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them he rose to meet them and bowed low with his face to the ground. He said, "I pray you, sirs, turn aside to my humble home, spend the night here and wash your feet; you can rise early and continue your journey." "No," they answered, "we will spend the night in the street." But Lot was so insistent that they did turn aside and enter his house. He prepared a meal for them, baking unleavened cakes, and they ate them. Before they lay down to sleep, the men of Sodom, both young and old, surrounded the house—everyone without exception. They called to Lot and asked him where the men were who had entered his house that night. "Bring them out," they shouted, "so that we can have intercourse with them."

Lot went out to the doorway to them, closed the door behind him and said, "No, my friends, do not be so wicked. Look, I have two daughters, both virgins; let me bring them out to you, and you can do what you like with them; but do not touch these men, because they have come under the shelter of my roof." They said, "Out of our way! This man has come and settled here as an alien, and does he now take it upon himself to judge us? We will treat you worse than them." They crowded in on the man Lot and pressed close to smash in the door. But the two men inside reached out, pulled Lot in, and closed the door. Then they struck the men in the doorway with blindness, both small and great, so that they could not find the door.

The two men said to Lot, "Have you anyone else here, sons-in-law, sons, or daughters, or any who belong to you in the city? Get them out of this place, because we are going to destroy it."

Only recently have biblical scholars challenged the popular misinterpretations of the destruction of Sodom and Gomorrah, for there is plenty of room for doubt that the Genesis narration centers on any sexual activity. Other biblical references clearly reflect the understanding that the cities were destroyed because of the people's inordinate pride and lack of hospitality.

In Isaiah 1:10-23 the prophet condemns Sodom and Gomorrah for their animal sacrifices, their neglect of the oppressed and the acts of bribery, larceny and murder. In Ezekiel 16:48-49 God warns the city of Jerusalem that its sins exceed Sodom's.

As I live, says the Lord God, your sister Sodom and her daughters have done. This was the iniquity of your sister Sodom: she and her daughters had pride of wealth and food in plenty, comfort and ease, and yet she never helped the poor and wretched.

In Jeremiah 23:14, Jerusalem is again compared to Sodom because of its adultery and hypocrisy. In Zephaniah 2:8-11 the cities of Moab and Ammon are likened to the infamous cities of the plain and warned of retribution for their inordinate pride. In none of the sixteen Old

Testament references to the Sodom story is there any mention of homosexuality.

In Matthew 10:14-15 and Luke 10:1-12 Jesus spoke to his newly selected disciples and proclaimed that any town that was not hospitable to them as they traveled would "on the day of judgment" suffer a fate worse than Sodom. Finally, in Second Peter 2:6-14, Sodom is described as the "lawless society," one which the writer describes as "reckless and headstrong," flouting authority, being arrogant and greedy, and spending its time carousing and having "eyes for nothing but women."

Whence then is Sodom now synonymous with homosexuality? How has the story provoked such highly derogatory interpretations of homosexuality or gies? Such an emphasis was given the story centuries later when conservative Jewish factions attempted to formulate a punitive and highly restrictive code of laws shortly after the Babylonian Exile. This postexilic interpretation of the Sodom story was specifically intended to establish the claim that sex must be strictly for propagation and to ascribe any other motivation or form of expression to be sinful and a perversion of God's holy intention. Further, the Jewish writers accorded all homosexual practices to alien and hostile cultures, and deemed such conduct as "the lawlessness of Gentiles." To preserve Israel's faith and to impede the breakdown of Jewish culture and assimilation into Gentile cultures, rigorous antisexual edicts sought to forbid interracial marriages and the emulation of sexual practices associated with alien deities.

With the early Christian church equating sexual desire with lust and sexual activity with "sins of the flesh," the Sodom story quickly gained elaborations and was used to demonstrate the awesome consequence of erotic passions. The Jewish historian Flavius Josephus, a contemporary of the New Testament writers, was the first documentary interpreter of the Sodom catastrophe being attributed to homosexuality. He fully accepted the Old Testament warning: "If you do not observe and fulfill all the law . . . the Lord will strike you and your descendants with unimaginable plagues . . . and sickness . . . It will be his delight to destroy and exterminate you." (Deuteronomy 28:58-63).

In the fourth century AD, the Roman Emperor Theodosius I issued an anti-homosexual edict that was to initiate a long and shameful history of burning homosexuals at the stake. Notably, Theodosius had also had 7000 men, women and children of Thessalonica massacred in the hippodrome in savage retaliation for the citizens' attack on one of his imperial governors.

In 538 AD, in a panic reaction to earthquakes and plagues, Emperor Justinian began a reign of terror against homosexuals. Accusations were brought against men whose opposition made their death desirable for his policies or court. With ferocious puritanism, Justinian decreed torture, mutilation and public parading of sentenced homosexuals prior to their execution. Embracing the Sodom condemnation of homosexuals, he set a pattern which would continue for centuries: the state and the church, either in conjunction with one another or separately, using the charge of homosexuality as an opportune way to eliminate one's enemies and accusing them of heresy and/or treason. Unyieldingly dogmatic and punitive, the church succeeded in institutionalizing its theological precept by having the state equate the sphere of crime with that of sin, thus making the state exact punishment for homosexual conduct.

The continuing impact of the Sodom syndrome may be measured in part by our existing state "sodomy" laws. Of the forty-two states that have prohibitions against "consensual sodomy," almost half of them, either under the wording of the statutes themselves, or as they have been

interpreted by the courts, prohibit heterosexual acts as well as homosexual acts. The laws radically differ and in the vaguest of terms condemn oral-genital contacts (including cunnilingus), anal intercourse and even mutual masturbation. Sodomy is variously referred to in the statutes as the "unspeakable crime against nature," "deviate or perverted sexual practice," "unnatural carnal copulation," "buggery," and "unmentionable, lascivious acts."

Narrowly viewing sex only for conjugal union and procreation, not as a private expression of intimacy, affection and mutual enjoyment, such laws clearly reflect religious precepts which proscribe all but "missionary sex." Meant to be applied to married and unmarried heterosexuals as well as homosexuals, the sodomy laws are enforced almost exclusively against homosexuals.

Even this cursory look at the "interpretations" of Sodom suggest how the events of 1900 BC have been overlaid with accumulating fantasies and distortions, the "wrath of God" for homosexuals becoming a tenet of faith well engraved in "pious" minds, church dogma and secular law.

Several insights into the Sodom narrative may help make evident the popular misconceptions and distortions of the ancient narrative. First of all, Genesis 19:4 states that "the men of Sodom, both young and old surrounded the house [of Lot]—everyone without exception." Lot, who was himself a foreigner and a recent resident of Sodom, appears to have exercised his rights in inviting two strangers described as angels of God sent to find "ten righteous men." The city's men were suspicious of the visitors and demanded that the two men be brought out that they might "know" them.

Those who contend that the destruction of Sodom was because of homosexuality ardently insist that the translation of the phrase "to know them" means to have sex with them. D. S. Bailey, John J. McNeill and others disagree and point out that



In Second Peter 2:6-14, Sodom is described as "reckless and headstrong," flouting authority, being arrogant and greedy, and spending its time carousing and having "eyes for nothing but women."

the Hebrew word "to know" (*yadha*) appears 943 times in the Old Testament and that only ten of those denote sexual coitus, i.e., "And Adam knew Eve his wife; and she conceived" (Genesis 4:1). The crowd's motivation clearly was not sensual.

To accept the intention of the entire male population of Sodom as one of having sexual intercourse with the two angels would, I think, be absurd and preposterous. Generally overlooked is the fact that the Genesis narrative emphatically states God's intention to destroy Sodom long before the events at Lot's house. "Their sin is very grave," God said to Abraham, who promptly asked, "Wilt thou really sweep away good and bad to



gether?" (Genesis 18:20-33. Also see 13:13). If the events at Lot's house precipitated the destruction of the entire population of Sodom, one has to ask what events caused the fire and brimstone desolation of the cities of Gomorrah, Admah and Zeboyim simultaneously to Sodom. I suggest that it's far too simplistic to accept the destruction of four cities as the demonstration of God's wrath for the conduct of the men gathered at Lot's house.

Were the sexual motive of the hostile crowd accepted, one would have to interpret the intent to be sexual assault and anal rape, not a desire to satisfy a sense of "lust." From ancient times into the twentieth century, forced sodomy has been a prevalent practice in Egypt, Turkey and other middle eastern countries as a way to show contempt and scorn for a foreigner, a captured enemy soldier or slave. Such acts of male rape were intended as rituals to degrade the victim and to strip the man of his self-respect and masculinity. One such experience was painfully detailed in the *Seven Pillars of Wisdom* by T.E. Lawrence, who was captured, tortured and sodomized by the Turks in 1918.

In the nineteenth chapter of Judges, there is another account that so parallels the Sodom narrative that much of the wording of the text and the events are identical. The Judges story is simultaneously a reproduction of the Sodom chronicle—a reworking of what seems to be a parable commonly used by nomadic tribes of the Middle East—and another commentary on violated hospitality.

In this second account, an unnamed Levite is traveling from Bethlehem to Ephraim and is accompanied by his concubine and a young servant man. Near the town of Gibeah, the three travelers are invited by an old man to spend the night at his home. "While they were enjoying themselves," relates the author, "some of the worst scoundrels in the town surrounded the house" and demanded that the guest be brought out to them. "Here is my daughter, a virgin, and his concubine," the host told the men. "Let me bring them out to you. Rape them and do to them what you please; but you shall not commit such an outrage against this man."

According to the narrative, "The Levite took hold of his concubine and thrust her outside to them. They assaulted her and abused her all night till the morning, and when dawn broke, they let her go." In chapter 20, the Levite tells an assembly of Israelites:

"The citizens of Gibeah rose against me that night and surrounded the house where I was, intending to kill me; and they raped my concubine and she died. I took her and cut her in [twelve] pieces,

and sent them through the length and breadth of Israel, because of the filthy outrage they had committed in Israel."

To "avenge the outrage," the tribes sent twenty-six thousand soldiers to attack the city of Gibeah, the home of the tribe of Benjamin. The Israelites "put to the sword the people in the towns and the cattle, every creature that they found; they also set fire to every town within their reach."

Because of the gross violation of hospitality and protection as a guest, one of the strictest social mores had been breached. Such an appalling event urged the Levite and all of Israel to a holy war of revenge, a demand for justice—not for the *actual* rape and murder of the concubine, but for the *intended* sexual assault and death of her master.

Beyond the implications of contempt that the men felt toward the Levite, their heinous act was considered a violation of the law of property. In view of the values of the social milieu, the concubine's personal death would not have incensed the nation to war. After all, the status of women was such that a father could sell his daughter, before puberty, as a bondswoman. A man whose woman was raped by a member of another tribe was given restitution by being allowed to rape the woman of his choice from the tribe of the offender. While fornication with another man's woman was looked upon as a venial offense in men, the woman was to be punished with death, the reason being that she was property and was intended solely for her owner.

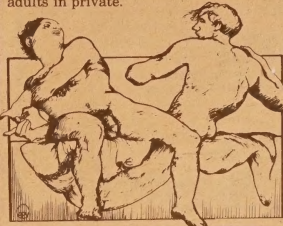
The slaughter of all the "men, women and dependents" (Judges 21:10) and the burning of all the towns of Jabesh-gilead are interpreted within the biblical text as acceptable to God (Judges 20:18, 23, 29). In contrast to the supernatural interpolations of the destruction of Sodom, Gomorrah, Admah and Zeboyim, the retribution against Gibeah and its neighboring towns comes at the hands of vindictive men. Both stories, however, reveal Israel's disposition toward violations of hospitality and property. Neither account sheds explicit light on homosexuality causing God's wrath.

According to the Genesis 19 account of the Sodom events, no homosexual act took place—a matter conveniently dismissed by those who vent their homophobia by crying out, "Remember Sodom." Also neglected in the biblical narrative is Lot's offer of his two daughters, "both virgins," to appease the incensed crowd of men. "Let me bring them out to you, and you can do what you like with them," Lot told the mob. Disturbingly, nowhere in the Bible is Lot condemned for offering his daughters for rape. Why do so many of those who

scream "Sodom and Gomorrah" to condemn homosexuals not also condemn rape of women?

Chapter 19 of Genesis also ends with eight verses describing the flight of Lot and his daughters from Sodom, his wife having already been "turned into a pillar of salt" (verse 26). Getting their father drunk with wine, the two daughters have intercourse with Lot and become pregnant. Again, there is no scriptural condemnation of their incest, the daughters duly honored for bearing the two sons who would become the fathers of the tribes of the Moabites and Ammonites. As for Lot, in Second Peter 2:7-8, he is twice acclaimed "a good man."

Concluding this cursory examination of the complexities of the Sodom story and its promulgated interpretations centuries later, one simple assertion may be made: The Sodom story may be viewed as a condemnation of aggravated assault and homosexual rape, but it provides no explicit condemnation of all homosexuality, particularly consensual sex between adults in private.



So reduced was the status of women that in the sixth century the Council of Macon met to deliberate whether or not women were human beings.

The Levitical-Holiness Code
Sexual prohibitions were given evident prominence in the faith and life of those who perceived themselves to be the chosen people of Yahweh—"a holy people unto the Lord." Scattered tribes were held together by God's covenant with Abraham and his descendants "generations after generations." Circumcision of "every male in every generation" was compulsory and was deemed "the sign of the covenant," the uncircumcised to be banished from this kin (Gen. 17:11-14).

A "holiness code" was established to create not only a pure race of "peculiar

people above all nations," but a body of true and "clean" believers (Deut. 26: 16-19). Under penalty of exile or death, the people of the covenant had to follow faithfully the prescribed codes of conduct and the rites of purification, offerings and sacrifices.

Divine retribution for human deeds, both individual and national, was an article of faith to the ancient Hebrews. Their religion was dominated by fear and strict adherence to the decrees and exhortations emanated by the prophets and the priests. The Old Testament unequivocally reflects a history and a theology dominated by a god who is jealous, irascible, arbitrary in his rewards and punishments, bloodthirsty and prone to massive vengeance.

Religious law was the sole law of ancient Israel, the means of establishing and maintaining ecclesiastical control over a scattered and often oppressed people. The laws also played a major role in Israel's unrelenting drive for separation from other cultures. Accordingly, the law defined the standards for cleanliness and purity, set forth the various ritualistic procedures and ceremonies, and regulated marriage and all sexual activity. By the discipline of its people and obedience to the law, Israel sought to achieve human holiness and obtain God's blessing for the nation, rewarding it with "no impotent males or barren females" (Deut. 7: 14).

Marriage itself was viewed as a covenant, with procreation being the means of handing God's promise to each succeeding generation and of increasing his elected tribe eventually into a nation. "Be fruitful and multiply" (Genesis 1:28) was accepted as God's first commandment, one which was to govern all standards of sexual conduct and to define the solemn purpose of sex.

Nonprocreative spilling of semen, which was thought to contain the whole of nascent life, was equivalent to intentional destruction of human life. So strong was Israel's procreative emphasis that masturbation was punishable by death. So was *coitus interruptus* or onanism, the deliberate withdrawal of the male before ejaculation (Genesis 38:1-11). Sexual intercourse with a woman was forbidden during her monthly menstrual period (Leviticus 20:18). To be childless was considered a reproach (Genesis 16:4) or a punishment like miscarriage or untimely birth (Numbers 5:27). Abortion and infanticide were strictly outlawed.

Due to a high mortality rate and Israel's numerical inferiority to neighboring nations, marriage was compulsory after twenty, even for priests. Plural marriages for prolific reproduction were sanctioned and encouraged by the accepted arrangements of families with secondary wives, concubines, handmaids and slavewomen. Abraham, Jacob, Joseph, David and Solomon, among others, each had multiple childbearers. Encouragement of starting a family was further expressed in the law: "When a man is newly married, he shall not be liable for military service or any other public duty. He shall remain at home exempt from service for one year and enjoy the wife he has taken" (Deuteronomy 24:5).

It is in the context of proscribing sex between blood relations, in-laws, a neighbor's wife or with an animal that the Levitical Code forbade sexual relations between two men. Lesbianism is not mentioned in the Old Testament, probably because of the dominance given to the role of men in Israel's patriarchal society.

Significantly, most of the scriptural references to homosexuality are associated with condemnation of sex being incorporated into rituals of worship or celebrations of the mysterious powers of creation and fertility. Throughout the Old Testament, Israel was warned to forsake the sinful ways of its heathen neighbors. A wide range of sexual activity was viewed as a causal relationship between

idolatry and sexual immorality, most of the Middle Eastern religions incorporating sacred male and female prostitution, orgies and child sacrifices.

Chapter 18 of Leviticus, which contains the first biblical proscription against homosexuality, makes explicit the context for all the enumerated sexual laws:

The Lord spoke to Moses and said, Speak to the Israelites in these words: I am the Lord your God. You shall not do as they do in Egypt where you once dwelt, nor shall you do as they do in the land of Canaan to which I am bringing you; you shall not conform to my institutions without fail; I am the Lord your God. (Leviticus 18:1-4).

With these opening verses providing the fixed purpose of demanding that the Israelites pattern their lives after God's holiness and refrain from improper sexual relations, the code's condemnation of homosexuality may be better understood:

You shall not have sexual intercourse with the wife of your fellow-countryman and so make yourself unclean with her. You shall not surrender any of your children to Molech and thus profane the name of your God: I am the Lord. You shall not lie with a man as with a woman; that is an abomination. You shall not have sexual intercourse with any beast to make yourself unclean with it, nor shall a woman submit herself to in-

tercourse with a beast: that is a violation of nature. You shall not make yourself unclean in any of these ways; for in these ways the heathen, whom I am driving out before you, made themselves unclean. (Leviticus 18: 20-24)

Verse 22, "You shall not lie with a man as with a woman," has traditionally been quoted as the text proof of homosexuality being an "abomination." To cite this verse in isolation from its context patently distorts its narrowly restrictive meaning. The explicit intent of the paragraph is to admonish Israel not to defile itself by accepting the sexual-religious rites of pagan cults.

Worship of Molech, the national god of Israel's bordering nation and inveterate enemy, Ammon, incorporated various forms of sexual-religious rites. Besides male and female prostitution in its temples, the Molech rituals included child sacrifices by compelling them into a furnace of fire, i.e. King Ahaz's son (II Kings 16:1-4). According to C. A. Tripp, certain sexual contacts between priests and worshippers were so deeply ingrained in religious rites that, "To this day, certain orthodox circumcision ceremonies still include a ritualistic fellation of the newly cut penis."

In chapter 20 of Leviticus, the homosexual prohibition is repeated and notes the penalty: "If a man has intercourse with a man as with a woman, they both commit an abomination. They shall be put to death; their blood shall be on their own heads" (verses 13-14). This chapter also repeats the denunciation of Molech, expanding the one verse in chapter 18 to five verses.

The penalty of death is also demanded in the Levitical Code for any man who reviles his father or his mother, commits adultery with his neighbor's wife, has intercourse with his father's wife or daughter-in-law, takes both a woman and her mother, has sexual intercourse with a beast, or calls up ghosts or spirits (Leviticus 20). To gain a better perspective of the severity of Israel's laws, especially as related to sexuality, one may note Deuteronomy 25:11-12:

When two men are fighting and the wife of one of them comes near to drag her husband clear of his opponent, if she puts out her hand and catches hold of the man's genitals, you shall cut off her hand and show her no mercy.

The "abomination" charge so vehemently leveled against gays has similarly been stretched out of proportion. Attention should be drawn to the fact that the Old Testament uses the word over 130 times in the King James Version. The word "abomination" is used to denote disapproval of certain foods (Leviticus 11 and Deuteronomy 14); using a double standard in weights and false scales (Proverbs 20:23); burning incense unto the Lord (Isaiah 1:13); and a host of other "abominable customs of other nations" (Deuteronomy 18:9). In view of the number and scope of items specified as "abominations," it would not be unfair to say that the term has been widely misunderstood, and used as a powerful rhetorical weapon almost solely against homosexuals.

Were one to insist that the Levitical-Holiness Code condemns all forms of homosexuality—a claim which emphatically cannot be supported by evidence of the texts—one would have to consider how the church has accepted all the other injunctions. From the same list of prohibitions are those that forbid the eating of any meat with blood (Leviticus 19:26); lobster, shrimp, oysters (Leviticus 11:10-12) and pork (Leviticus 11:7). Man is forbidden to "wear clothes with two kinds of yarns, wool and flax together" (Deuteronomy 22:11), and forbidden to "charge interest" on money or anything he loaned to a fellow countryman (Deuteronomy 23:19).

How can one justly demand application of one law but not another of the code? Clearly, there has been no consistent pattern of conformity to the holiness laws, all of which were culturally relative to the tribes of Israel 2600 years ago when they were recorded. Jesus himself chose to differ with the strict code and to denounce and abolish the purification rites (Mark 7:17-23 and Luke 11:37-46).

In the story of the woman taken in adultery (John 8:1-11)—a passage lacking in major early manuscripts of the Gospel of John, but used in the King James Version—Jesus refused to condemn the woman whom the scribes and



Nowhere in the teaching of Jesus is homosexuality condemned, not even on the occasions of speaking about the destruction of Sodom.

Pharisees had placed before him. Leviticus 20:10 and Deuteronomy 22:22-24 stipulate that an adulteress must be stoned to death. "He that is without sin among you," Jesus said to the crowd, "let him first cast a stone at her." The men retreated.

Similarly, in Matthew 21:23-32, Jesus asserted that prostitutes, who were likewise sentenced to death by the code, would enter the kingdom of heaven before the priests and elders. In Luke 7:37-50, Jesus allowed a harlot to wash his feet, dry them with her hair and to anoint them with ointment. The Pharisee who witnessed the scene condemned Jesus for his leniency to the woman.

It is noteworthy that nowhere in the teaching of Jesus is homosexuality condemned, not even on the occasions of speaking about the destruction of Sodom. In the detailed list of vices condemned by Jesus (Mark 7:21-22 and Matthew 15:19), homosexuality is not mentioned. The list includes murder, theft, adultery, fraud, slander and arrogance.

As was the case with other Old Testament legal proscriptions, the Levitical Laws were not all applicable to the early Christians. Jesus and his disciples, for example, were rebuked for violating the laws of the Sabbath by healing the lame and diseased. Basic to the teachings of Jesus was his repudiation of the whole idea that righteousness meant obedience to the law—including the 432 prohibitions of the Levitical and Mosaic codes. The thrust of his life and ministry was the affirmation of love between God and man, and between man and his neighbor (Matthew 22:34-40). In contrast to the Old Testament preoccupation with legalism, Jesus urged believers to live by the law of love rather than the love of law.

The Apostle Paul proclaimed that "Christ ends the law and brings righteousness for everyone who has faith" (Ro-

Biblical Perspective on Human Sexuality: Sources for Consideration

Compiled by Lawrence Gibson

I. Gender Role and Social Status of Man and Woman

- Genesis 1:24-31
- Genesis 2:15-25
- Genesis 3:1-19
- I Timothy 2:8-15
- Leviticus 12:1-8
- Numbers 30:1-16
- Ecclesiastes 7:26-28
- Mark 11:2-16
- I Corinthians 14:34-35
- Creation of male and female.
- Woman made from man.
- The "fall from grace."
- Woman's deception in Eden and her "salvation" being childbearing.
- Differences in ceremonies for male and female children.
- Vows subject to approval of father or husband.
- Woman more bitter than death.
- Woman is of man.
- Woman, keep silent!

II. Marriage

- Genesis 1:28a
- Exodus 20:1-17
- Jeremiah 29:6
- Exodus 22:17
- Genesis 29:15-30
- Judges 21:21-23
- Deuteronomy 24:5
- Deuteronomy 21:15-17
- Matthew 1:18-19
- Mark 10:2-12
- Romans 7:1-3
- I Peter 3:1-7
- Be fruitful and multiply.
- Family and marriage sanctified.
- Take ye wives that you may be increased.
- Parent's consent required in Mosaic law.
- Wives obtained by purchase (Also Ruth 4:13 and Hosea 3:1-3).
- Wives obtained by kidnapping.
- Newly wed male exempt from military service.
- Plural wives sanctioned in Old Testament times.
- Betrothal a quasi-marriage.
- What God has joined together, let not man put asunder.
- Woman bound by law to her husband.
- Wives in subjection to their husbands.

III. Virginity and Childlessness

- Judges 11:29-40
- Isaiah 3:16-4:1
- Deuteronomy 22:13-29
- I Corinthians 7:25-38
- Genesis 30:1-24
- Numbers 5:27
- Exodus 21:22
- Jephthah's daughter.
- Women of Zion stripped bare.
- Proofs of virginity for marriage.
- Virginity praised for men and women.
- Being childless considered a reproach.
- Miscarriage or untimely birth considered a punishment.
- Abortion forbidden.

IV. Celibacy

- I Corinthians 7:1-8, 25-38 Celibacy advised.

V. Adultery

- Exodus 20:14
- Leviticus 20:10-12
- Deuteronomy 22:20-23
- II Samuel 11:1-12
- Matthew 5:27-32
- Matthew 19:9
- John 8:1-11
- Romans 7:3
- Galatians 5:16-21
- Thou shalt not commit adultery.
- Death penalty for adultery.
- Sex with in-laws forbidden.
- David and Bathsheba.
- One who looks lustfully commits adultery.
- To divorce and marry another is adultery.
- Jesus and the threatened adulteress.
- Marriage not binding after death of partner.
- Adulterers excluded from the kingdom of heaven.

VI. Rape

- Genesis 24
- Exodus 22:16-17
- Deuteronomy 22:23-30
- Isaiah 13:16
- Judges 19-20
- II Samuel 13:1-29
- Dinah, daughter of Leah and Jacob.
- Payment of money for seduction of virgin.
- Rape of a betrothed virgin.
- Wives of the enemy to be ravished (also see Zechariah 14:1-2).
- A holy war of revenge for the rape of a concubine.
- Tamar's rape by Amnon revenged by Absalom.

VII. Harlotry, Whoredom and Prostitution

- Leviticus 19:29-30
- Deuteronomy 23:17-18
- Proverbs 7:1-27
- Proverbs 9:13-18
- Jeremiah 3:6-13
- Judges 2:11-23
- Matthew 21:23-32
- Luke 7:37-50
- Harlotry forbidden.
- Cult prostitution as an abomination.
- The seductiveness of loose women.
- A harlot leads a man to death.
- Whoring with foreign gods.
- Israel playing the harlot.
- Prostitutes entering heaven before priests and elders.
- Harlot washing the feet of Jesus.

VIII. Homosexuality

- Genesis 19
- Isaiah 1:10-23
- Ezekiel 16:48-49
- Jeremiah 23:14
- Zephaniah 2:8-11
- Matthew 10:14-15
- Luke 10:1-12
- II Peter 2:6-14
- Leviticus 18:20-24
- Leviticus 20:13-14
- Deuteronomy 22:5
- Deuteronomy 23:17
- I Kings 14:22-24, 15:12-13, 22:41-46
- II Kings 23:6-7
- Hosea 4:12-14
- Romans 1:18-32
- I Corinthians 6:9
- I Timothy 1:8-11
- Intended sexual assault in Sodom.
- Old Testament commentaries on the destruction of Sodom.
- New Testament commentaries on Sodom.
- Cultic prostitution of males and females forbidden.
- Death as the sentence for temple prostitution.
- Transvestism forbidden.
- Cultic prostitution forbidden.
- Homosexual pleasure-seeking among heterosexuals.
- The unrighteous excluded from the kingdom of God.
- Law laid down for the ungodly.

mans 10:4). He also asserted, "He who loves his neighbor has satisfied every claim of the law" (Romans 13:8). Therefore, the conclusion can be drawn again that the Levitical-Holiness Code does not clearly condemn all homosexuality and, by the weight given to the code by Jesus, Paul and the contemporary church, cannot be viewed as applicable to the question of consensual homosexual relationships.

Cultic Prostitution and the "Sodomites"

As in the two references to homosexuality cited above from Leviticus—the only two references in the entire book, and both explicitly related to Molech worship—there are six other Old Testament passages which are interdependent: Deuteronomy 23:17; I Kings 14:22-24; 15:12-13, 22:41-46; II Kings 23:6-7; and Hosea 4:12-14. All are related directly to cultic defilement and fostering rules to distinguish Israel from other tribes and their pagan rituals. For centuries the Hebrew prophets waged a continuing battle against corruption of the faith by primitive polytheism and cultural forces of neighboring countries, particularly Assyria and Phoenicia.

In the ninth century BC, Ahab, the King of Israel married, the Phoenician princess Jezebel and allowed her to practice her religion and to bring with her priests and prophets of the cult of Baal. In short order, there were many defections to Baal worship, the god responsible for the germination and growth of crops, and the increase of livestock. Baal was worshipped along with his wife, Ashtoreth (or Astarte, Asherah, Astart, etc.), a goddess who corresponded to Aphrodite and Venus of the Greeks and Romans.

This fertility cult incorporated licentious dances, ritualistic meals and extremes of sacrificial activity.

They erected hill-shrines, sacred pillars, and sacred poles, on every high hill and under every spreading tree. Worse still, all over the country there were male prostitutes attached to shrines, and the people adopted all the abominable practices of the nations whom the Lord had dispossessed in favour of Israel.

(I Kings 14:23-24).

Because the Holiness Code forbade temple-prostitution (Deuteronomy 23:17), the prophets and the priests sternly denounced the cult of Baal and Ashtoreth. Other than the sacrificial rites, it was the use of male and female prostitution within the context of the fertility worship that was greatly abhorred by the prophets. Israel and Judah are accused of "whoring," of defiling the land with "thoughtless harlotry" and "adulterous worship of stone and wood" phallic symbols, and "promiscuous traffic with foreign gods" (Jeremiah 3:6-13). "Baal, god of shame, has devoured the fruits of our father's labours, their flocks and herds, their sons and daughters" (Jeremiah 3:24).

Again, it is in the context of condemning idolatry that homosexuality is attacked in the six cited passages. The reason that these verses become highly relevant to us today, however, is how the word *karsh*, "temple prostitute," or "holy ones," has been translated into English. In the seventeenth century King James Version, translators erroneously used the English word "sodomite" to denote the male members of the temple staff. The term "holy ones," however, does not in any manner indicate the sexual preference of the priests and does not justify the conclusion that they were all homosexuals.

Nevertheless, because of the translators' misjudgment, "sodomite" has become a derogatory, catch-all label, one which has reinforced the presumptions that the "sin of Sodom" was homosexuality, and that there was no distinction in the biblical condemnation of Sodom and that of the later cultic sex practices. No apparent consideration was given to the fact that rape and temple prostitution were condemned whether homosexual or

heterosexual. Therefore, the translators branded all homosexuals as sodomites, raising the spectre of divine retribution and justifying condemnation and punishment by the church and the "threatened" society.

State laws perpetuate the error by equating the "abomination" of religious prostitutes with all homosexuality. Distorting the narrow context of the biblical condemnation, states have formulated "sodomy" laws ranging from a misdemeanor to those with penalties comparable in severity to those for manslaughter and murder, i.e. life imprisonment for a sodomy offense in five states.

Subsequent correction of the gross error in translation of "temple prostitute" has not been able to undo the incalculable damage to homosexuals, or to erase the stigma that is a part of the collective memories and education of almost thirty generations.

The Pauline Passages

Consideration of the Apostle Paul's opinion of homosexuality must be viewed in terms of his background. In Philippians 3:4-6, Paul described himself as: "circumcised on my eighth day, Israelite by race, of the tribe of Benjamin, a Hebrew born and bred: in my attitude to the law, a Pharisee; . . . in legal rectitude, faultless." Predictably, Paul's attitudes



If the events at Lot's house precipitated the destruction of the entire population of Sodom, one has to ask what caused the fire and brimstone desolation of the cities of Gomorrah, Admah and Zeboyim simultaneously. . . .

toward human sexuality, women and marriage were firmly rooted in the Judaic tradition.

In addition, Paul and most of the early church fathers were greatly influenced by Hellenic mysticism and accepted for the most part the Platonic-Stoic concept of a conflicting dualism between the spirit and the body. From the outset of the Christian faith there emerged an antithesis between the holy and the profane. With the apostles anxiously anticipating the imminent return of Jesus, they stressed the denial of the earthly and the exhortation of the soul.

Sexuality was perceived as the human's "lower nature," a threat to spiritual growth. "It is not true that the body is for lust," Paul proclaimed. "It is for the Lord" (I Corinthians 6:13). Sexuality, he believed, was directly related to man's fall from grace and his rejection from Eden's paradise. Eating the forbidden fruit had given man knowledge of sexuality and made him shameful before the Lord. Further, Paul believed, it was woman's fault that man's innocence and happiness were destroyed, and that evil and death were on the earth. "It was not Adam who was deceived. It was woman who, yielding to deception, fell into sin" (I Timothy 2:13-14). Therefore, the apostle

concluded, "It is a good thing for a man to have nothing to do with women" (I Corinthians 7:1).

"I should like you all to be as I am myself," wrote Paul, who was unmarried. "Those who marry have pain and grief in this bodily life, and my aim is to spare you . . . I am thinking simply of your own good, of what is seemly, and of your freedom to wait upon the Lord without distraction" (I Corinthians 7:28, 35). Reluctantly, however, Paul conceded that those who could not "control themselves should marry. Better married than burn with vain desire" (I Corinthians 7:9).

In keeping with his acceptance of the Hebrew tradition of male dominance, Paul strongly subjugated women. "As in all congregations of God's people," he wrote, "women should not address the meeting. They have no license to speak, but should keep their place as the law directs. If there is something they want to know, they can ask their husbands at home. It is shocking that a woman should address the congregation" (I Corinthians 14:34-35). Further, "a woman must be a learner, listening quietly and with due submission. I do not permit a woman to be a teacher, nor must woman domineer over man: she should be quiet" (I Timothy 2:11-12). He bemoans the "miserable women . . . who are always waiting to be taught, but are incapable of reaching a knowledge of the truth" (II Timothy 3:7).

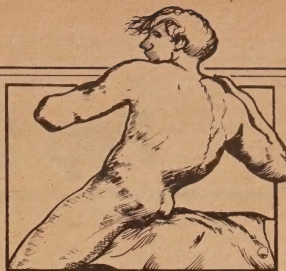
One cannot help but see in Paul's attitude toward women the identical concept that is reflected in the traditional orthodox prayer repeated daily by Jewish men: "I thank Thee, Lord, that Thou hast not created me a woman."

Throughout antiquity, woman's anatomy sealed her destiny. In the patriarchal Hebrew tradition, woman was rarely viewed beyond her biological difference and her "God-given nature" to bear children for her husband, serve him and nurture his children. Such status, of course, was postulated on the assumption that woman is inferior to man, is less favored by God for leading Adam to transgression, and must resign herself to subservience. After all, Paul declared: "Man is the image of God, and the mirror of his glory, whereas woman reflects the glory of man. For man did not originally spring from woman, but woman was made out of man; and man was not created for woman's sake, but woman for the sake of man . . ." (I Timothy 2:15).

Undeniably, the New Testament concept of woman was one culturally conditioned by the prevalent machismo, a male-gender schema which exaggerated and polarized maleness and femaleness. Masculine power and privilege was claimed and protected by cultural norms and patterns determined by men, by laws written only by men, and by male dominated institutions of the church, the school, the "guilds," the military and the state. Not only was woman restricted by consensus of male authority, she was censured for her weakness, her lack of intelligence and her passive dependence. So reduced was the status of women that in the sixth century the Council of Macon met to deliberate whether or not women were human beings.

Such antifeminist and antisexual attitudes underlie the early church's assertion that a life of celibacy and abstinence is morally and spiritually superior to one containing any sexual expression. In this context emerged the veneration of chastity for devout women. From the medieval sanctums of monastic orders, priests wrote passionately of the immaculate conception and the perpetual virginity of Mary, the mother of Jesus.

The absolutizing of the nature of sex and the status of woman sets in better perspective the antihomosexual stance taken by Paul and other church fathers. In the first chapter of Romans, for example, Paul wrote of "divine retribution . . . falling upon all the godless wickedness of men." Included in this polemic are the phrases: "the vileness of their desires," "the degradation of their bodies," "shame-



Disturbingly, nowhere in the Bible is Lot condemned for offering his daughters for rape.

ful passions," "burning with lust" and "perversion." Paul's basic antisexual position wholly corresponds to the ancient Hebrew concept of sexual activity, as well as that of Thomas Aquinas, who thirteen centuries later insisted that the motive for sex must be either lust or procreation. And since procreation obviously is not the motive in homosexual conduct, lust must be the motive.

In the writings traditionally credited to Paul, there are three brief and controversial passages regarding homosexuality: Romans 1:18-32, I Corinthians 6:9 and I Timothy 1:10. In the opinion of some Roman Catholic and Protestant biblical scholars, these passages do not refer to genuine homosexuality, but to pleasure-seeking among heterosexuals who "bartered away the true God for a false one, and offered reverence and worship to created things instead of to the Creator" (Romans 1:25). To my mind, Paul's condemnation suggests the same Old Testament concerns for sex being associated with idolatry.

Nowhere, it should be noted, are homosexuals singled out for special condemnation. Paul equates those who engage in such conduct with those who fornicate, commit adultery, steal, swindle or slander. To the same degree, Paul condemns heterosexuals who participate in "lustful," unloving and uncommitted sexual relations. For "no one given to fornication or indecency, or the greed which makes an idol of gain, has any share in the kingdom of Christ and of God" (Eph. 5:5).

What guidelines does today's church follow in heeding all the writings of Paul? Again, there is considerable inconsistency. No longer does the church accept Paul's divine-right-of-kings perspective that urged him to state that "anyone who rebels against authority is resisting a divine institution" (Romans 13:1-2). No longer does the church accept Paul's sanctions for slavery and his instructions that slaves should obey their masters "with fear and trembling" (Eph. 6:5) and "comply to their demands without answering back" (Titus 2:9). No longer does the church comply with Paul's admonitions for women to wear a veil during worship (I Corinthians 11:4-10) and to dress modestly, "not with elaborate hair-ties, not decked out with gold or pearls, or expensive clothes" (I Timothy 2:9).

History is replete with countless examples of the church's bondage to literal translations of the scripture and to the proclamations of the church fathers and the doctors of theology. Unholy inquisitions have condemned, tortured and put to death the "heretic," those "possessed" with mental illness or disease, the atheist-scientist, the Jewish "Christ-killer," the witch, the homosexual and the Catholic or the Protestant—depending on which side waved the more powerful sword. In the name of God, the "Infallible Church" has "defended the faith" and ignored, censored, refuted and outlawed what did not agree with the church's teachings.

"The church says the earth is flat," wrote Ferdinand Magellan in the fif-

(Continued on page 19)

Pop Lineup

Gaysweek's © Top 40 Pop Singles for the Week Ending April 24, 1978

Last Week	This Week	Title, Artist, Label	Weeks On
2	1	Night Fever, Bee Gees (RSO)	12
1	2	Can't Smile Without You, Barry Manilow (Arista)	10
4	3	Risky Changes Bionic Boogie, (Polydor)	9
9	4	Dust in the Wind, Kansas (Kirschner)	4
6	5	The Closer I Get to You, Roberta Flack (Atlantic)	8
7	6	Chattanooga Choo Choo, Tuxedo Junction (Butterfly)	6
3	7	Stayin' Alive, Bee Gees (RSO)	19
5	8	If I Can't Have You, Yvonne Elliman (RSO)	12
8	9	Ebony Eyes, Bob Welch (Capitol)	7
11	10	Too Much, Too Little, Too Late, J. Mathis & D. Williams (Columbia)	6
14	11	You're the One that I Want, J. Travolta & O. Newton-John (RSO)	3
13	12	Love Express, Michael Zager Band (Private Stock)	8
15	13	Count on Me, Jefferson Starship (Grant)	3
12	14	Running on Empty, Jackson Browne (Asylum)	9
19	15	With a Little Luck, Wings (Capitol)	4
16	16	Flashlight, Parliament (Casablanca)	7
18	17	Lover's Question, Jacky Ward (Mercury)	8
10	18	Lay Down Sally, Eric Clapton (RSO)	15
27	19	It's A Heartache, Bonnie Tyler/Ronnie Spector (RCA/Alston)	3
23	20	Because of the Night, Patti Smith Group (Arista)	5
39	21	Disco Inferno, Trammps (Atlantic)	7
24	22	Dance with Me, Peter Brown (Drive)	6
26	23	Two Out of Three Ain't Bad, Meat Loaf (Epic)	5
25	24	Fantasy, Earth Wind & Fire (Columbia)	5
32	25	Ready for the Times to Get Better, Crystal Gayle (UA)	3
28	26	On Broadway, George Benson (Warner Bros.)	6
34	27	Night Fever, Carol Douglas (Midsong)	2
31	28	Let Me Party with You, Bunny Sigler (Gold Mind)	5
29	29	Unchained Melody/Softly as I Leave You, Elvis Presley (RCA)	2
36	30	Two Doors Down/It's All Wrong, But... Dolly Parton (RCA)	2
21	31	Our Love, Natalie Cole (Capitol)	12
37	32	Imaginary Lover, Atlanta Rhythm Section (Polydor)	2
20	33	Falling, LeBlanc & Carr (Big Tree)	5
22	34	Wonderful World, Art Garfunkel (Columbia)	10
—	35	Your Love Is So Good for Me, Diane Ross (Motown)	1
35	36	Boogie Shoes, KC & the Sunshine Band (TK)	3
—	37	Pasado, Pockets (Columbia)	1
40	38	Werewolves of London, Warren Zevon (Asylum)	2
—	39	Shadow Dancing, Andy Gibb (RSO)	1
33	40	I Can't Stand the Rain, Eruption (Ariola)	4

This Week

Wednesday, April 19

Meeting
Christopher Street Liberation Day Committee welcomes everyone to a business meeting. Church of the Beloved Disciple, 348 W. 14th St. 7:30 pm.

Women's Meeting
Toward a Third Women's Congress. Women's Coffeehouse, 54 Seventh Ave. S., 691-8745. 8 pm.

Women's Discussion
How Not to Get Lost in a Relationship. Women's West Side, West Side Center, 26 Ninth Ave. (at 14th St., Triangle Building, 3rd floor), 675-0143. 8:30 pm. \$2.

Lesbian Rap
The Lesbian Image in Our Society with Betty Powell. Women's Center, Student Union, Brooklyn College, E. 27th St. & Campus Rd., Brooklyn. 7:30 pm.

Discussion
Prejudice within the Gay Community. Dignity/Metropolitan New Jersey, Student Center, Seton Hall University, South Orange, NJ. 7:30 pm.

Thursday, April 20

Talents, Crafts, and Interests
Performances and displays are invited; share your poetry, slides, music, photographs, collections, etc. Gay People of Princeton, Princeton Unitarian Church, Cherry Hill Rd. & Rte 206, (609) 921-2565. 8 pm. \$1.50

Poetry Reading
Alison Colbert and Maxine Silverman read at the Women's Coffeehouse, 54 Seventh Ave. S., 691-8745. 8 pm. \$1.50.

Women's Discussion
Midge Costanza is scheduled to speak (pending confirmation) to Gay Women's Alternative, Universalist Church, Central Park West at 76th St.

Saturday, April 22

Conference
Dignity: Third Regional Conference of Region II. Everyone invited. Conference begins 2 pm; Celebration of the Liturgy, 5:30 pm; dinner-dance,

7:30 pm-midnt. St. George's Episcopal Church, 550 Ridgewood Ave., Maplewood, NJ. Write Dignity/Metro NJ, Box 337, Irvington, NJ 07111, attn Conference Planning Committee; or call Ken Gomolka (201) 374-0607, or Bill Gressman (201) 772-7348 for details.

Sunday, April 23

Conference
Dignity Third Regional Conference of Region II continues. See April 22 for details.

Forum
Legal and Civil Rights. Panel includes NYC Councilperson Jane Trichter. Co-sponsored by the Association of Gay Psychologists, the Gay Caucus of the American Psychiatric Association, and Lambda Legal Defense and Education Fund, Inc. New York Society for Ethical Culture, 2 W. 64th St. 2 pm. \$1.

Women's Discussion
Breaking Up Is Hard to Do. Lesbian Feminist Liberation, 243 W. 20th St., 691-5460. 3 pm. \$1.

Monday, April 24

Volunteer Night
All kinds of skills, from stuffing envelopes to writing news stories, are welcome at the Gaysweek volunteer night. 216 W. 18th St., 8th floor, 929-7720 (if main entrance is closed, use freight entrance next door), 7 pm onward.

Tuesday, April 25

Service and Program
The Episcopal Church Today: Issues and Crises is considered by William and Betty Gray, after celebration of the Eucharist (7:30 pm). Integrity, Church of St. Luke's-in-the-Fields, Hudson and Grove Sts. 8:30 pm.

Discussion
Working for Gay Rights: the Role of the Media discussed by WBAI commentator Frank Richter. West Side Discussion Group, 26 Ninth Ave. (at 14th St., Triangle Building, 3rd floor), 65-0143. 8:30 pm. \$2.

Meeting
Association of Gay Social Workers. 110 E. 23rd St., 777-7697. 8 pm.

Wednesday, April 26

Women's Discussion
How Gay Women Can Best Use Their Money. Women's West Side, West Side Center, 26 Ninth Ave. (at 14th St., Triangle Building, 3rd floor), 675-0143. 8:30 pm. \$2.

Women's Program
Open program on "Heresies" magazine at the Women's Coffeehouse, 54 Seventh Ave., 691-8745. 8 pm.

Thursday, April 27

Discussion
The Gay Image in the Media, considered by Ginny Vida. Gay People of Princeton, Princeton Unitarian Church, Cherry Hill Rd. & Rte 206, (609) 921-2565. 8 pm. \$1.50

Women's Meeting
Betha Harris talks about her book *The Joy of Lesbian Sex*. Gay Women's Alternative, Universalist Church, Central Park West at 76th St.

Poetry Reading
Sapphire and Beladee read at the Women's Coffeehouse, 54 Seventh Ave. S., 691-8745. 8 pm. \$1.50.

Friday, April 28

Coffeehouse
Gay Coffeehouse, sponsored by Lesbians Rising and the Gay Men's Alliance. Hunter College, Roosevelt House, 47 E. 65th St. 8 pm-midnt.

Women's Forum
Lesbians Becoming Mothers and Co-Mothers. Dykes & Tykes sponsors short presentations and open discussion. Womanbooks, 201 W. 92nd St. (at Amsterdam Ave.) Childcare next door. 8 pm.

Dance
Gay Alliance of Princeton sponsors a gay dance with professional DJ. New South Bldg., top floor. 10 pm-3 am. \$2.

Workshop
Gays and the Law. Gay Concerns Committee, Unitarian Universalist Fellowship, 109 Browns Road, Huntington, NY. 8:30 pm. \$1.50.

Sunday, April 30

Women's Speakout
Anti-Women Fashions. Women's Coffeehouse, 54 Seventh Ave. S., 691-8745. 8 pm. \$2.

Women's Discussion
Lesbians and Women's Rights. Lesbian Feminist Liberation, 243 W. 20th St., 691-5460. 3 pm. \$1.

Concert
Dance, Mime and Music by Gale Russo, Michael Biello, Ishmael Houston-Jones, Tom Wilson. 3601 Locust Walk, Philadelphia. 7:30 pm. \$2.

Monday, May 1

Volunteer Night
All kinds of skills, from stuffing envelopes to writing news stories, are welcome at the Gaysweek volunteer night. 216 W. 18th St., 8th floor, 929-7720 (if main entrance is closed, use freight entrance next door), 7 pm onward.

Tuesday, May 2

Discussion
Shaping a Viable Community features MCC's Rev. Gil Lincoln. West Side Discussion Group, 26 Ninth Ave. (at 14th St., Triangle Building, 3rd floor), 675-0143. 8:30 pm. \$2.

Wednesday, May 3

Women's Dance
Spring Social and Dance. Wine and cheese. Women's West Side, West Side Center, 26 Ninth Ave. (at 14th St., Triangle Building, 3rd floor), 675-0143. 8:30 pm. \$3.

The Gay Almanac

JOHN PAUL HUDSON
with special contributions by E. C. Kruse

Staging the Gay Experience

Whitman pointed out that there is more to a person than that which is contained between the hat and the boots. Though he was getting into metaphysics, his axiom is useful when discussing gays and the homosexual experience in the theater past and present: so often gay themes have been limited to the purely sexual aspects (homosexuality), or to gayness as expressed via selection of the "different" dress option.

Superficially, Harvey Fierstein's *The International Stud* would seem to fall into the latter category. It does, after all, concern the problem of a male who cross-dresses (as it's quaintly called when you decide to wear something other than what society assigns you because of what hangs or doesn't hang between your legs). Why the comedy-drama, which played earlier this month at the celebrated La Mama Experimental Theatre Club, succeeded so well with its "mixed" audiences is at first glance a puzzle, though a closer analysis of it explains why sexually mixed couples, as well as *macho* gaymales wearing traditional man drag, related to it so enthusiastically. I say "puzzler" because how many persons are quick to identify with a drag queen protagonist and a sometime lover who is working at being a simultaneous bisexual? I mean, how many of either do you know? Dazzling author-actor Fierstein, as the beleaguered professional TV Arbord, suggests that she/he is a dying breed, because when both ERA and gay rights bills are passed there will be a united front against them. There already is, but that's beside the point here.

What makes *Stud* work, even for the fags who wouldn't be caught dead in a bra and for the straights in double-knits, is that Fierstein has given us two characters who are polarized, fully drawn persons, locked into a struggle to build a relationship—or not to, as is the case with the hunky beloved, Ed. Arnold is the assertive, power person, while Ed is the yielding, love person. The one in skirts is the masculine psyche and vice versa—to use terms employed by Paul Rosenfelds in *Homosexuality: the Psychology of the Creative Process*, terms which are misunderstood by those who have not studied the master teacher of the East Village.

Both Fierstein and the spectacular former model Richard Dow give virtuoso performances and have gotten into the depths of their roles. So the exotic juxtaposition, one that is about as rare in real life as tits on a boar hog, as we used to say back in Missouri, is accepted and applauded by prosaically-mated persons as well as by those who have established their relationships on far less obvious and dramatic bases. Though it isn't exactly a play about "everyday" fags, which so many persons clamor for, *Stud* is something for which to be thankful.

As we go to press, our community has been provided this year with a half dozen gay-oriented productions onstage that I know of, among them *Gemini*, referred to in the last edition, *Hot Peaches* at the Truck and Warehouse, *A Prayer for My Daughter*, still at the Public, *The Room*, and *P.S. Your Cat Is Dead*, now at the Promenade. Some have been covered in earlier *Gayweeks*; I shall refer to others again in this series (probably not to *Gemini* again, so I shall insert here what I left out before, and that is that Jonathan Hadary, the star until recently, looked enough like the Oscar Wilde Memorial Bookshop's Craig Rodwell to have been

cloned—if I may be allowed to use the word without getting into the subject of Bruce Voeller, his lover, Bill Bland, and all that, just now!)

It was more than 50 years ago, in the Fall of 1926, that the first, controversial play dealing with homosexuality appeared in America—setting the stage for all homoerophobia which was to come, off it not actually on, the boards. The English translation of Edouard Bourdet's Parisian hit, *La Prisonnière*, was presented in Gotham at the Empire, titled *The Captive*, to be quickly closed down by the sophisticated police department of Mayor Beau James (and later to be met with the same fate in Los Angeles).

The heavy drama about a lesbian love affair, starring Helen Mencken and Basil Rathbone in its run here, actually had a "happy ending" by today's standards: *la prisonnière* of her own desires decided to hang in with her female lover! John Mason Brown praised the production as follows (in the December 26 *Theatre Arts*):

In writing of an abnormal case of a woman who has been estranged from her husband because of the neurotic attachment to another woman, Bourdet handles a theme which he could have easily dilated upon to satisfy the cravings of the curious or confined to the stinging self-righteousness of a sermon directed against abnormality. Fortunately he has pointed no moral and stooped to no pornography, and has preferred to see his subjects only as a tragedy involving several individuals.

Even today many persons might think of it as "tragic" when a high-placed Personage discovers his wife is a dyke! And if she wouldn't change, well *quod* awful!

Most '20s drama critics agreed that the subject was something better left untalked about—like the homosexuality of schoolteachers, paedophilia, scat at the Mineshaft, and tearoom sex today, even within our own community, stubbornly dishonest as so much of it remains (including the elitists and *Yowzah*, *Massa* accommodationists of the Gay Civil Rights Movement). However, hundreds of playgoers at a special performance in California signed a petition decrying censorship. There have always been sane, independent people—though not as many as there are now, the process of evolution having speeded up enormously since World War II.

The homoerophobic pace was really set on November 20, 1934, when Lillian Hellman's *The Children's Hour* made its Broadway debut. This one was replete with a scandal in a girls' school involving two teacher-administrators' lesbian relationship—ostensibly one-sided. And one of them hanged herself. In the '30s, and still in the '50s, when the play came 'round again, one did that: in the view of tortured artists, bourgeois ladies and gentlemen, religionists, psychiatrists, etc., etc., one disposed of oneself just as old King Edward VII thought to be proper in his day. (To his mama, lesbianism simply did not exist, as in Red China and the Soviet today.)

In 1953, a guy got "cured" of his "adolescent phase" attraction to his own sex by going to bed with an experienced sex object, in the case of *Tea and Sympathy* with an accommodating older woman, the housemaster's wife. How noble she, as she unbuttoned her blouse and murmured, "Years from now, when you speak of this . . . be kind!"

Nice women could still be considered nice if they gave themselves in such a

way, fucking to save a fag. Proper self-sacrifice it was. Giving in to the villain had, in Victorian mellerdrammers, been considered the "fate worse than death," but in the '50s the most abysmal fate was to grow up and persist in sucking cock.

Though the young male was drug-addicted and weak of character, the homosexual roommate of the pregnant tart in *A Taste of Honey* (direct ancestor of the movie *Outrageous*) was lovable enough. That was in 1958. A fairy could be a friend in need, though still miserable. In the early '70s, a gay sidekick to a kooky leading lady—Tommy Tune in *Seesaw*—could also be lovable and a superior companion, not miserable, but still given to blaming his mother for "the way I am."

Fortune and Men's Eyes, the original Off-Off-Broadway version of 1967, was a violent treatment of prison—i.e., deprivation—homosexuality, not guaranteed to instill a sense of pride in a homosexual person, but riveting and poignant. In the 1969 *Sal Mineo* production in L.A. and here, the shower rape scene was glimpsed on stage instead of off, creating a sensation which led to a new life for the play and its filming in Canada, starring the powerful Michael Greer as Queenie, an assertive, masculine psyche also inclined to woman drag.

The later-murdered Mineo appeared in *Fortune* in L.A., but only directed the local mounting, leading Clive Barnes to comment in the *New York Times*, "If this does sound like the kind of play you'd like, you need a psychiatrist a lot more than you need a theatre ticket."

Pondering this era between *The Captive* and *Fortune* has added weight, for me, to the words of the excellent drama critic for *Michael's Thing*, David Sears, who wrote in the February 6 issue:

Two plays currently on the boards which suggest a present status in gay theatre are *A Prayer for My Daughter . . .* and *The Room*. It seems inevitable that any oppressed group should use the image of the prison—and here we examine the plight of gays in confinement.

As long as we remain in confinement in our heads, we shall expect to express ourselves via prison symbology and let our hieroglyph for defecation of convention and abhorrence of sexist role assignments be cross-drag. Notable exceptions will be discussed next issue—and there have been some splendid ones, if, however the Great American Gay Play, like the Great American Gay Novel, has yet to appear. ■

Bruce Gelbert

(Continued from page 10)

the cast Giuseppe Giacomini added his vibrant, larger than life, moving Canio, sung in a dark hued polished dramatic tenor. Noteworthy too were Allan Monk's Silvio and James Atherton's Beppe.

Also commendable was the work of both chorus and orchestra. James Levine brought out the tension and the full range of tonal coloration in these full blooded scores, but, in his enthusiasm, frequently allowed the orchestra to obscure the singers' efforts.

As Sarah Caldwell chose to present a rather different *Damnation de Faust* in Boston, so did the Chelsea-based Portable Opera Players offer a non-traditional look at Donizetti's *L'Elisir d'Amore* at St. Peter's Episcopal Church. This listener attended the April 1 hearing, the second of four performances. Directed by John Margulis with scenery by Donald Eastman and costumes by Sheila Kehoe, this sparkling *Elisir* was set in the sort of contemporary Italian village that might serve as setting for any of several Sophia Loren movies. In this imaginative production, Adina reads the story of Queen Yseult's elixir aloud, from a gossip magazine, to others in a trattoria located before a whitewashed stucco graffiti-covered wall. The soldiers wear khaki fatigues and Belcore sports sun glasses.

Portable regulars silvery soprano Trude Craney and tenor R. Mack Miller sounded bright voiced and lyrical as Adina and Nemorino. As Belcore, Allan Glassman disclosed a fairly polished, flexible bel canto baritone that deserves greater exposure. Remembered for his performance with the Bel Canto Opera company several years ago, John Sharpe effectively depicted Dulcamara as a slick, fast talking, cigar smoking charlatan, but his bass lacked lustre and strength. Betty Barth as Gianetta and Andy Stumb as a solo soldier completed the cast. Mary Jo Newman contributed the piano accompaniment.

The company's next, ambitious offering is a Verdi rarity, *I Masnadieri*, scheduled for performances on May 24, 27 and 31 and June 3. ■

Sodom Syndrome

(Continued from page 17)

teenth century," but I know it is round, for I have seen the shadow on the moon, and I have more faith in a shadow than in the church." Galileo Galilei's research made him conclude in the seventeenth century that the earth is not the center of the universe nor is it motionless. Yet the theologians unanimously proclaimed his assertions heretical and expressly contradicted by the Bible.

"The Lord is on our side," Anita Bryant has proclaimed. "We know that homosexuality is an abomination." Further, the homosexual has been met



through the ages "with disdain, abhorrence, disgust—even death." Speaking to a gathering of Cubans, Ms. Bryant cried, "It would break my heart if Miami would become another Sodom and Gomorrah and you would have to leave again."

The selected literalism used by some to condemn homosexuality should be considered as repugnant as the church's earlier attempts to justify slavery and the oppression of women or to refute the findings of biological and physical sciences. Purposeful distortions of the story of Sodom and Gomorrah and the other scant references to homosexuality provides yet another example of how religious sanctions and theological rationalizations are forcibly instituted to justify and support ethnocentric attitudes and status superiority.

As Betty Friedan has observed, "Not many men become overt homosexuals, but a great many have suppressed enough of this love-hate to feel not only a deep repugnance for homosexuality, but a general and subliminal revulsion for women."

The anachronistic application of ancient tribal laws—which were antisexual and antifeminist—to contemporary concepts of equality and freedom of expression continues to aggravate repressive attitudes toward sexuality and to foster unjust discrimination. The church's traditional antihomosexual stance, it must be acknowledged, owes its origin to functional prejudice and autistic hostility rather than to any generic condemnation in the scriptures. Unmistakably, the fears and hostilities generated by homophobia are as destructive and insidious as any Nazi myth of racial superiority.

Neither the church nor society can justly condemn one form of prejudice and continue to give authority and approval to another. Reason and available evidence from empirical sciences and biblical scholarship make it evident that the termination of the Sodom syndrome is an idea whose time has come. ■

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SANDRA TRIMBLE

Boob-tube Reflections; Female Cazenovias; Adding the Personals

Thursday is one of my favorite days of the week. Not only is it the day when the work week winds down and people speak of their plans for weekend fun, but it is also the day when the mailperson drops off my copy of *TV Guide*. O, you mighty five by seven inch digest of trivia, schedules, realities, fantasies and occasional Kraft recipes, where would the American dream be without you? With your circulation of almost 20 million you are as regular a visitor to the American home as the insurance broker. But you are so much more fun.

In my household, *TV Guide* has been banned from the kitchen table because Thursday evenings at supper were invariably spent with my perusing the old digest so that I might set up my weekly viewing schedule. My lover could care less about television unless there's a good National Geographic special or favorite old movie.

I am very fond of television though in the past few years my kind feelings have lost some of their blindness. Not only more selective about the programs I'll spend time watching, I also find that I'm busy myself with other distractions or projects while the television is on. In many ways, it now serves as background to whatever I'm actually doing.

The major reason that television has lost its attractiveness to me is the lack of women both on it and behind it. The lack of a female sensibility is most disconcerting.

When I was a child, my two greatest television heroes were **Zorro** and **Robin Hood**. There were no female equivalents at that time that I felt comfortable emulating. One might now point to **Wonder Woman**, but I am not particularly comfortable with the image that she projects. **Zorro** and **Robin Hood** were fiery independents—Robin would never seek counsel from **Maid Marian** when planning a raid. I would like to see female role models on television who function without always asking a man what to do or having a man in the background who can pick up the pieces after some job or task has been bungled. Let television portray some of our female know-how; let creative developers bring to the screen the talents of women. **Ann Romano** of *One Day at a Time* and **Maude Findley** of the series *Maude* and too few others comprise a feeble start. The television industry is barren in regard to the participation of women in all its myriad aspects. There are far too few women producers, developers, directors, writers, camera crew people and casting directors. At the three networks—ABC, CBS and NBC—there is an alarming dearth of women in upper-echelon, decision-making positions. The situation at some of the public broadcasting stations is not quite so bleak, but is still poor. For the most part in the television industry, women are still "gals." They step-and-fetchit, they are subsidiaries to the men they work for, providing often unacknowledged support. I recently acquired a copy of a report which describes current network television projects for the 1978-1979 television season. In next week's *Gaysweek*, I'll evaluate the contents of that report and try to assess the role of women in the television industry.

The Women's Writer's Center, Inc., of Cazenovia College, Cazenovia, New York will begin its fourth full-year program on September

11, 1978. It is the only independent institute of its kind, offering women an intensive course of study in a single discipline—writing. The Center has received grants from such diverse benefactors as Poets and Writers for workshops and readings, from the Media Equipment Resource Center for documentary film projects, and from the Xerox Corporation for office equipment, administrative training and the printing of the Center's anthology, *The First Three Years*.

Visiting faculty for the fourth year, each of whom will be on campus for a full week to teach and participate in workshops and readings, are, in their order of appearance: **Rita Mae Brown**, **Alce Broumas**, **Susan Sherman**, **Olga Walker**, **Marge Piercy** and **Adrienne Rich**. Further, joining resident faculty, **Mary Beth Ross** and **Rita Speicher**, will be **Rachel deVries**, whose book of poetry *An Arc of Light* was published last month by The Wild Goose Press.

Students at Cazenovia come from all over the United States and may vary in age, background and skills but share a singularity of purpose about becoming



writers. The program awards upper-division college credit and is open to college juniors and seniors or to women with the equivalent life-experience.

The program is designed to fully develop the skills of each student. In study courses, students examine women's literary history, feminist esthetics and criticism. Workshops and tutorials provide close examination of each student's work, helping her develop her own voice out of her own experience. The mini-courses given by the visiting faculty are of their own design.

For further information, write: The Women's Writer's Center, Williams Hall, Cazenovia College, Cazenovia, New York 13035. Or call (315) 655-3466.

An Arizona University sociologist, **Dr. Mary Laner**, has made a study of personal ads in gay and non-gay publications in order to find out about homosexuality and aging.

Using the *National Singles Register*, *The Wishing Well* and the *Advocate*, Dr. Laner found that gays seem to meet the coming of middle age with relative calm, and they do not typically seek younger people as companions and lovers to the degree that non-gays often do.

Lesbians are far less reticent in disclosing their ages than their non-gay counterparts. According to Dr. Laner's tabulations, 98% of lesbian advertisers stated their ages, which is almost twice the frequency with which non-lesbians did so.

Finally, Dr. Laner found the majority of lesbians placing ads were seeking permanent or meaningful relationships, whereas just over a third of the non-gay women wanted the same thing.

The above information was originally published by the *Advocate*. ■

There and Back

BRANDON JUDELL

Roberts in The Bushes; Punk Weds Punk;
Duck Man Sues; Sermon from a Stone



Blondie



"What's New" at The Priory.

While back, though not long enough to foster forgetfulness, I beheld Jeff Roberts, a graduate of the Peter Lemongello School of Music. Jeff was at the Bushes of Central Park West (23 W. 73rd St.), a club with acoustics to marvel at. (If ten tables away a poor soul having a pruritic crotch scratched himself, your ears would delude you into thinking he was sitting on your face.) The house that night was jam-packed—full of the songster's friends and relatives and my party of two. Lights . . . action . . . and Jeff entered in a raunch-green velvet pants suit Peggy Lee would have killed for (and still might). In a pleasant enough voice, he belted out "Get Ready." Jeff then pitched some patter. "He's got a sense of humor," a probable third cousin on his father's side whispered surprisedly. Then with a bit of inventive genius, Jeff sang "Feelings" in Spanish. If you imagine for one second that a Spanish "Feelings" is less of a Qualude than an English one, you're in for a hell of a . . . ZZZZZZ . . . Excuse me. When he ended the tune twenty minutes later, my date squeezed my left knee and asked, "Doesn't he sell Aramis at Blooming's?" I checked his press notes. Blooming's wasn't listed. I started playing with candle wax and Jeff started singing the Platters' "Great Pretender" as Annette Funicello

would have. I later found out it was not a conscious parroting. As the evening faltered on, Jeff got my blood pumping again with a rascist rendition of "Let My People Go." "It's not easy being Jewish and black at the same time," he chuckled. He then outdid himself and many others. Whining out, "I'm playing *solitaire* with a few cards missing," Jeff Roberts made Neil Sedaka appear a macho man. I looked at my watch. It was ten minutes until the rooster crows. Jeff was still holding on to notes that should not have been around in the first place. "Bravo! Bravo!" the audience cheered. My candle just stood and melted . . . Accompanying Mr. Roberts was pianist Randy Booth. Let's hope Randy will soon again be pounding the ivories at Reno Sweeney's with the fabulous Josef Costick, a singer worthy of Mr. Booth's talents . . . Do you remember Adam West, television's *Batman*? Well, he has joined the cast of *Hollywood Stuntman*. Already signed are Burt Reynolds and Jan-Michael Vincent. Now that's enough to make you stand on your head . . . In 1976, "Disco Duck" waddled to the top of the charts. Kenneth Pruitt, who quacked the tune to fame, has filed a damage suit in Tennessee proclaiming he was only paid \$100 for his Donald-Duck type singing. He's asking for \$50,000 and some rye bread

crusts . . . I sit on the sidewalk waiting for spring heat, counting hearses . . . The invitation requested my presence at the photographic filming of Debbie Harry's (Blondie) and Joey Ramone's (the Ramones) punk rock wedding. The footage is to be included in *The Mutant Monster Beach Party*. Arriving on time, I eyed fellow guests nibbling on assorted delicacies for the next two hours, waiting for the late-starting ceremony to commence. The delicacies served were Marshmallow Fluff, peanut butter, crackers, white bread, pickles, avocado and onion dips, and Tang powder which you had to mix yourself if you were lucky enough to locate water. Among the guests were Warner Books' Pamela Hancock sporting burgundy high-heeled Peter Pan boots; her Floridian brother Curtis looking very stylish in a shocking yellow thigh-length bathrobe; the *EyeWitness News* team all in galoshes; the whole staff of *Punk Rock* magazine; ten photographers; assorted punks including a charming ten-year-old version (the ring bearer); and four violinists from Julliard looking for rehearsal space to rent. Just as I finished my Marshmallow Fluff sandwich, the ceremony began. Debbie Harry looked lovely in scarlet. Joey Ramone could hardly look or even stand. David Johanson (of the deceased N.Y. Dolls) was the priest. "Do you, Joey Ramone, take the hand of this punkess Debbie Harry for better or worse?" "I do,"

etc. The soda can tab was placed on the now Ms. Ramone's lovely finger. Mr. Johanson, looking saintly, whispered aside rather loudly, "I don't think the marriage is going to last long." Everyone spit mentally on the bride for good luck and threw rice pellets at each other . . . George Osterman, whose translucent beauty stopped hearts in Charles Ludlam's *Camille*, *Caprice*, and *Hot Ice*, is currently working on his own play, at the moment titled *Untitled*. The only clues to the subject matter that George would divulge were: 1) it's not a musical version of *The Song Of Bernadette* and 2) it's not a revamping of the 1935 flick *Die Vier Musketeiere* . . . If you're not aware of St. Clements Church (423 W. 46th St.), get aware. Easter Friday I sat through one of the most powerful theatrical/religious experiences of my life. James Earl Jones read from the Bible of the Crucifixion; Ruby Dee and Ossie Davis read poetry, and Tally Brown sang Bowie's "Heroes" and Jagger's "You Can't Always Get What You Want" as they've never been done before. A cross hung over the performers' heads. The audience applauded. It was a strange sensation to hear applause in a place of worship, but oh so fitting . . . Bennett Cerf had *What's My Line?*, Larry Flynt has religion, and *GaysWeek's* Alan Bell DJs at the Circus to relax. Ah, publishers are a strange breed! ■

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Another Voice

DAVID ROTHENBERG

Our Natural Allies; After Midnight

We must begin to recognize and be sensitive to our "natural allies."

This became clear to me recently, while I was attending a criminal justice conference in Richmond, Virginia. Two hundred people were assembled from most of the eastern and southern states to develop a strategy on two basic issues: the moratorium on prison construction, and the death penalty.

At a planning session held during the first afternoon of the three-day conference, it was determined that we should reach out to groups which would be affected by the issues which we were confronting. It seemed apparent to veteran political strategists that horizontal cooperation was the best way to develop an effective coalition.

It was at that point that I noted that we were holding our conference in Virginia, a non-ERA state, and we were remiss in planning the meeting as such. I plead ig-

County gay men were insensitive to women during their battle with Anita Bryant. They were not able to marshal support from their 'natural allies.' We share exclusion and distortion and could form a natural alliance.

We can not separate ourselves from the world and at the same time ask for the remainder of the world to understand and accept us.

We must not allow ourselves to be the scapegoat of other oppressed groups. Recognizing the pathology which is part of the oppression, we have to muster initiative to form alliances with other groups of people who are denied their rights and full participation in our community.

Are we ready to move beyond the rhetoric into reality? There is a danger that we have become too comfortable as outcasts and are not yet ready to consider the possibility of acceptance.

I am a person for whom daybreak is all promises and rosebuds. Yet it was with fascination that I read Michael Grumley's probings of the nighttime. *After Midnight* is a meticulous book which captures the separate worlds of night people.

Grumley has traveled across America and recreated many stories about people and places. They are the peings and gathering places which come to life when most of us are retiring for the night. He has found their rhythm and soul. The result is a book which is delightful and full of surprise encounters. In less observant hands, this would be an concept and ambience which would be obvious or cluttered. However, Michael Grumley uses words with the affection of a French impressionist.

For example, we pursue a New York City actress named Gloria through the late hours. We are with Gloria at auditions, walking along 42nd Street, and her cohabitation with a King. I now know Gloria by night. I feel closer to her in a paragraph than I did to Robert Moses in thousands of pages of biographical detail. Of Gloria, Grumley writes "Her refrigerator is a hymn to Adele Davis." I then knew her eating habits, spirit and survival instinct.

Grumley locates what lesser mortals have overlooked. He leads us through a San Diego zoo when it is in darkness (and we learn of unlikely, unnoticed animal habits). He introduces us to an all-night Chicago disc jockey; a gay Milwaukee couple (one works in a factory and the other paints) who have rearranged their lives to be night people; a Southern California hospital; and other unlikely denizens and dens of darkness.

After Midnight made me realize that these nocturnal beings are unusual in almost every American city except New York, and possibly New Orleans. And, particularly, gay New York is a world of after midnight. Bars and taverns which have scattered patronage at 10 pm are bursting at the rafters when the clock hits 3 am.

I have never understood the success of what is called "after-hour" joints, those gay dance halls and hang-outs which have an importance from 4 through 7 am. My body clock denies me access to that world and I have often felt apart from that phase of gay sociality.

It is obviously the world of neon lights, mysterious tones, and semi-visibility.

I understand that it is special but I feel outside of it. Michael Grumley brought me in for a glimpse, which I enjoyed vicariously before my retreat. ■



norance, for at the time I had accepted to attend the conference, I did not know or even ask what Virginia's status was on ERA. Collectively, we recognized that it was important for us to be sensitized about the groups and individuals from whom we sought support in our educational and legislative battle concerning the death penalty and the construction of new prison buildings.

A second incident at that Virginia meeting could be considered a barometer for a slight change of attitudes. Let me set the scene: I was addressing the men and women of the conference and urged for the churches to assume a greater role of moral leadership and not continue to be co-opted by the prison system. I was challenged by a churchman from the deep South. He made a strong case for his church work—and then revealed what religion offers prisoners: "If they want to be cured of their alcoholism, we work with them; if they want to confront their drug addiction, we are there; if they want to be cured of their homosexuality..."

And there it was... out on the table. Homosexuality equated with alcoholism and drug addiction. It is not a new argument for any of us. The reaction that evening was different. Before I had a chance to respond, the speaker was greeted with scattered hisses and boos from around the hall.

After the meeting, I located one of the protesters, a married woman from Miami, who said: "Any of us who have been through the Dade County election have learned about this."

She is a civil libertarian and a feminist. She has also become acquainted with homophobic myths. She recognizes ignorance as it surfaces in unlikely places and she is not going to let it go by.

This fiery, intelligent woman also expressed this thought to me: "Gay men, I hope, have learned something. Dade

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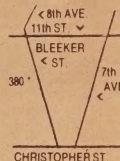
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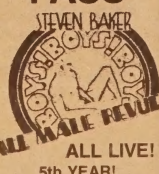
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Notice

Gay Switchboard needs several volunteers for the 5-6 p.m. and 9 p.m. shifts. Requirements: a sympathetic listener with a knowledge of resources available to the gay community or a willingness to learn. Call 777-1800 after 3 p.m.

HELP SUPPORT GAY POETRY

Am offering a new book of poems for sale. Title: "Children of the Night." Available for \$1 plus 25 cents postage. Make check or MO payable to Pat MacGregor. The Blind Duck Press, 518 E. 6th Street, NYC, NY 10009

READING GROUP on gay themes forming. Congenial young man, 25, wants others to join him. (212) 628-3075 weekdays, evenings.

I believe a GUEST HOUSE type hotel in Manhattan is needed, would be successful and bring its investors an excellent return. If you agree and would like to invest, please call for more information. (212) WA9-1023

Lawyers & Students

New social & discussion group forming. For info write GW Box 125.

ARTISTS - CRAFTSMEN

Gallery opening soon. If you are tops in your field call Douglas (212) 226-1989 8 to 10 p.m.

The year-round community-based voluntary association that put together the Gay/Lesbian Pride Week March/Rally last June is also organizing a community chest. If you have expertise in the following fields, please write: CSLDC, 201 W. 13th St., NYC 10011. Major fundraiser, press agent, lawyer, community chest specialist, graphic artist, magazine writers, editors, typesetters, and layout artists. Your help will be appreciated.

GAYSWEEK WANTS

This week the **Gaysweek** staff could use a donor for the following: a **sponge-bottle for sealing envelopes**. If there is anyone who would like to help **Gaysweek** this way, please contact **Gaysweek**, 216 W. 18th St., New York, NY 10011. (212) 929-7720.

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BSJ. Personal ads are for the young thinking gay person. One free ad for persons under age 20. Send \$1.50 (US) for latest issue and ad form to: BSJ, Box 310, Evans, CO 80620.

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Gaysweek does not condone preference based on race, creed, color, religion, age, etc. Nevertheless, **Gaysweek** recognizes that people have preferences, e.g., "hate beards," or "like long walks." At this point in time, **Gaysweek** is unable to determine where preference ends and prejudice takes over. We will, thus, include racial and other details concerning the seeker or the sought omitting such information only when offensive language is used.

GOTHAM MALE CHORUS

The all-male chorus originally announced in this space (early February) now has 16 reading members. We need 8 more in order to reach our goal of 24. Particularly low bases. (212) 222-2170

Attractive GWM, 26, 150, 5 foot 7, opera & other music & theater loving writer, city boy who craves trees & mountains at times, seeks literate, cynical-romantic friend & lover for long walks, talks, camping, music, exchange of the soul's ichor, etc. There must be a man with brains & looks & lyrics who craves another such. GW Box 127.

Young, gay country singer seeks gay country guitarist to form duo club act. Send cassette tape, bio-sketch & photo. GW Box 126.

Country living? 3 friendly GMs living backwoods lifestyle welcome visitors interested in organic gardening, back-to-the-land, etc. Long-term wall also possible, involving some work in exchange for room and board. Write Occupants, Box 98, Orange, MA 01364.

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AT GAYSWEEK

CLERICAL/OFFICE
Executive assistant to coordinate activities of other office assistants; handle incoming calls & outgoing correspondence. Also need gofer to run errands & generally help out around office.

ADVERTISING

People to post display cards at newsstands, in bars, baths, etc.

CLASSIFIED ADS

Coordinator to keep track of expiration dates & solicit ads from advertisers in other publications.

DISPLAY ADVERTISING

To sell advertising and to service accounts (15 percent commission).

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To place GW in outlets other than newsstands (commission).

MAIL DISTRIBUTION

To write to stores outside NYC to offer GW for distribution; handle billing & follow-up; process GW mail orders.

SUBSCRIPTIONS

Coordinator & assistants to handle entire procedure of mailing.

PROMOTION

To seek ways of publicizing GW via news releases, talk shows, etc.

CALENDAR

Editor & subeditors to obtain information for the various events columns.

PHOTO PAGE

Editor to coordinate activities of photographers; to do research; to write extensive accompanying captions.

REVIEWERS

To review "non-traditional" theatre; dance, restaurants, art; recordings (classical, pop, disco).

NEWS

Several news writers to handle field assignments, and in-office rewrites.

PRODUCTION

Typesetters (if you can type, we'll train you); experienced proofreader and copyeditor; paste-up artists.

Most of these positions require only two or three hours a week: daytime, evenings, weekends.

GAYSWEEK

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GAY COMMUNITY CENTER OF ORANGE COUNTY seeks interim volunteer Executive Director, 20 hours a week, no salary. Send resume by May 1 to Gay Community Center of Orange County, 12732 Garden Grove Blvd., Suite H, Garden Grove, CA 92643, attn Doug Farson.

Electronic technician wanted to replace fuse holder on Stablino voltage regulator. Call Alan at Gaysweek (212) 929-7720

German and Swedish interpreters wanted by Gaysweek (212) 929-7720.

Gay Health Professionals: MD, PA, RN, Lab Tech. St. Mark's Clinic needs additional volunteers. Clientele primarily gay but open to all. Especially need gay male MD & lab tech for Mondays & female gynecologist for Tuesdays. Essential that volunteers commit themselves on a regularly scheduled basis. Call Dr. Frank Rundle (212) 988-4800.

Gayellow Pages needs sales & ad reps in Long Island & New Jersey. Call or write Howard Smith, Renaissance House, Box 292 Village Sta., NYC 10014 (212) 744-2785.

Small odds record dealer needs person to help fill orders, do mailing, check inventory, etc. Must be obsessive about neatness and detail. Ar (212) 243-6484

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Regular Rates

(per line, per week)	Standard	Bold face
1 week	\$1.50	\$2.25
4 weeks	1.35	2.05
13 weeks	1.25	1.95
26 weeks	1.15	1.85
52 weeks	1.05	1.75

Business and Personals Rates

(per line, per week)	Standard	Bold face
1 week	\$2.25	\$3.00
4 weeks	2.05	2.75
13 weeks	1.95	2.65
26 weeks	1.85	2.55
52 weeks	1.75	2.45

Additional Charges

Box numbers	\$1.00
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Number of characters

Standard type	33
CAPITALS	21
Bold face	29
BOLD FACE CAPITALS	18

General Guidelines

If you discover an error in your ad, call (212) 929-7720 after 3 p.m. Thursday following publication. Compensation for errors shall be determined at the sole discretion of the publisher and such compensation shall be in the form of additional advertising space. We cannot compensate for errors claimed later than one week after publication. No cancellations or copy changes after Friday 5 p.m. No refunds will be made by cash or check. If an ad is cancelled or not run, a credit slip will be given for future use. **Gaysweek** reserves the right to reject or edit any advertisement considered by the publisher to be questionable in matter of legality or taste.

Personals Guidelines

Personals ads must use post office or Gaysweek boxes. No phone numbers, addresses or last names can be used. **Gaysweek** box mail is held for four weeks from the last date the ad is published. Box mail can be picked up at the **Gaysweek** office, Tuesday through Friday 9 a.m. to 5 p.m. No inquiries or pickup of mail on Mondays. Box numbers will be held for 30 days after the last insertion date. Mail is forwarded on Thursdays only on receipt of a large self-addressed, stamped envelope.

Boxes

To reply to a **Gaysweek** box, address your envelope:

Box _____
Gaysweek
216 West 18th Street
New York, New York, 10011

Hours

Monday through Friday: 9 a.m. to 5 p.m. Closed Saturdays and Sundays.

Please run my ad for _____ weeks.

Bold face lines@ \$ _____
Standard lines@ \$ _____

Box number \$ _____
Total cost \$ _____

The following information is strictly confidential. It will not appear in your ad, however, we cannot print your ad without receiving it.

Name _____

Address _____

City _____

State _____ Zip _____

Signature _____

Account no. _____ Expiration date _____

☐ Check
☐ Money order
☐ Visa
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Send to:
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PRESS RELEASE

Gaysweek

Contact: Alan Bell
Gaysweek
216 West 18 Street
New York NY 10011
(212) 929-7720

NEW YORK -- E. Lawrence Gibson takes on Anita Bryant on her own ground in an article entitled, "The Sodom Syndrome" which appears in the April 24, 1978 issue of Gaysweek. Gibson examines not only the oft quoted Sodom story but all claimed references to homosexuality in the Bible and concludes "nowhere in the teaching of Jesus is homosexuality condemned, not even on the occasions of speaking about the destruction of Sodom."

Gibson is currently teaching a course at Judson Memorial Church in New York City on the biblical perspective of human sexuality, and is the author of the forthcoming Avon Books publication, Get Off My Ship: Ensign Berg vs. the US Navy.

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